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The Pacific.

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ALONG THE MEDITERRANEAN IN THE TRACK OF ST. PAUL—X.

BY REV. H. V. ROMINGER.

When the young King Otho of Bavaria made Athens the capital of independent Greece, in 1835, there were not more than 300 miserable houses scattered about the great rock of the Acropolis. It was then a barren and almost forgotten site, when the German architect Schaubert laid out this new city, one of the newest of importance in Europe, and its subsequent rapid development is, perhaps, without a parallel in modern times, outside the United States and Australia. A new city has been added to the galaxy—a cosmopolitan city, in whose welfare all the world is interested; a university city, in fact, with schools, museums, newspapers and other educational facilities, which are making Athens a focus of intellectual activity and modern culture. The city has been built up almost entirely from these educational activities and enterprises. It has scarcely any commerce or manufactures, and is located on a plain that is practically a desert; and yet, within half a century it has grown from nothing into the chief metropolis, as well as the capital, of Greece, supporting a population of about 90,000 souls.

Athens in its palmiest days did not have more than 150,000 inhabitants, and if the present rate of growth continues, it will, before long, outstrip its past in material prosperity. As we walk along these fresh, well-paved streets of to-day, we see no statues of gods or men, but we see everywhere soldiers, such only as modern science and Christian nations can produce. Squads of them are drilling in the old market-places, or passing about the streets with rattling spurs and clanking swords, and their regimental bands enliven the town by day and night. The Greeks, like the other nations of Christian Europe, have been beating their pruning-hooks into spears, and so preparing for the millennium of peace and love.

It is not modern Athens, but the ancient city, of which the existing ruins are the reminders, that constitutes the chief charm and fascination to every educated person who sets foot on the soil of this classic land. We are now approaching by a circuitous and easy carriage-way the hill which was the stronghold of ancient Athens, and which, with its ruins, is still the wonder and admiration of the world. On our way we pass by several great amphitheatres, recently excavated, and well preserved, their white marble seats rising tier above tier, with entrances leading to the different ranges, just as the pleased spectators left them so many centuries ago. And here, close above them, gleams and dreams the same white Parthenon that looked down on the actors and spectators, and over all hangs the same blue sky curtain.

A little further on we pass and overlook the Acropolis, a smaller but otherwise similar mass of rock, to the higher and overshadowing citadel. Here Socrates faced his accusers, and here Paul is supposed to have addressed his Athenian audiences. A little further on, we mount by a marble stairway to the Acropolis, passing through the propylea, or grand entrance, which gives such a worthy introduction to the sacred precincts of the enclosure on the level summit.

There are three supreme sensations, not twice to be repeated as you travel around the globe, when you approach and are about to behold for the first time the ancient seats of world religion, culture and empire. Jerusalem, Athens and Rome—these three, and they are without their equals on the globe. They belong to the whole world, for they are world-embracing in their power and influence. In traveling westward, as I did, you approach these in their proper time and succession—Jerusalem, the holy city of religion; Athens, the holy city of the ideal and the beautiful; and Rome, the holy city of empire. Around these three centers have circled the mightiest forces of human history. When you touch these, you touch the nerve-centers of religion and civilization of the ancient world, and whose influence still moulds and shapes the generations of modern men. It is worth all the inconveniences and annoyances of Eastern travel to see, with one's own eyes, these lands and centers of religion and classic literature, sacred in the minds of millions of men. Palestine and Greece are geographically the smallest of all lands, but they fill the largest place in the moral and intellectual civilization of the globe. We have already been in Palestine and in Jerusalem, the religious capital of

the world, and now we stand on the Acropolis, and look over Athens, the intellectual capital of the world and spring of its ideal beauty.

—On the Aegean shore, Built nobly, pure the air, and light the sail, Athens, the eye of Greece, mother of arts and eloquence.

In Jerusalem, we stood at the shrine of religion, the source of the world's ideal of holiness. In Athens, we stand at the most sacred shrine of the fair humanities of paganism. "It was at Athens," as Canon Farrar so eloquently says, "that the human form, sedulously trained, attained the most exquisite and winning beauty; there that human freedom put forth its most splendid power; there that human intellect displayed its utmost subtlety and grace; there that art reached its most consummate perfection; there that poetry, uttered alike its sweetest and sublimest strains; there that philosophy attained to the most perfect music of human expression its loftiest and deepest thoughts."

It was in Athens that the science of government was first taught and practiced. Here literature, oratory, sculpture, architecture, all the arts and sciences, all that means beauty and truth, first blossomed and fruited; and so perfect was their development that the world still depends upon their seeds for its inspiration. The Greek language is still almost an unsurpassed tongue. It has no rival in the modern world, unless it be possibly the German language. Eighteen hundred years have added only a small area to the scope of that vast speech. There is scarcely a question of the present day discussed that was not reviewed by the Greek thinkers and stored away in their manuscripts. Their essays upon education, upon health, upon art, upon amusements, upon war, read almost as if they were written yesterday. The discovery just this year, in an Egyptian tomb, of a papyrus roll containing a little lost book of Aristotle on the "Athenian State," is hailed all over the civilized world as a great event, the most important contributions to the science of antiquity in modern times, and is an illustration of the power that Greece still holds over the minds of men. Even that question, which seems our own, the creation and property of this generation—"Whether woman should vote and follow manly pursuits"—is all fully discussed in Plato's Ideal Republic.

Greece was intended by God to do what she has done. God in history is the stupendous fact, not only of Palestine, or the United States, but in Greece also. God prepared the Hebrew people to do what they have done to teach the world true religion and give us our conceptions of righteousness; and God also prepared Greece to be the counterpart of Palestine and give us art and our ideals of beauty. Greece, also, was necessary for the full development of Christianity. It was in the Greek language, which had been carried all over the East by the conquests of Alexander the Great, that the Gospel was first preached; Jesus himself understood, if he did not at times speak, in Greek. This was one of the three languages in which the inscription over the cross was written. The Greek language was alone able to give adequate expression to the noblest thoughts of the Christian faith. The apostles, starting from Asia, wrote the New Testament in Greek, and in this language the creeds and doctrines of early Christianity took shape and abiding form.

Such is a part of the imperishable legacy which Greece has left to humanity. So overspanning, universal and continuous are the benefits derived from it, that we can say with the poet Shelley: "We are all Greeks; our laws, our literature, our religion, our arts, have their roots in Greece."

DIED.

WATERS.—In this city, January 17, 1892, Mary Louise, beloved wife of Joseph N. H. Waters, aged 54 years.

The deceased was a native of Massachusetts, but had been a resident of San Francisco many years. Mrs. Waters was a life-long Christian, and for the past eighteen years a faithful member of Plymouth church. She was a noble-spirited disciple of the Lord Jesus, cheerfully responsive to discovered duty, gentle and ceaseless in works of love. After a short and painful illness she quietly passed on into the joys of her Lord with the—

"Everlasting arms of love, Beneath, around, above; By mortal suffering now no more oppressed, Mount, sinless spirit, to thy destined rest."

The funeral services were conducted by her pastor, Rev. W. D. Williams, attended by the church choir rendering her favorite hymns. W. D. W.

THE BODY, THE TEMPLE OF THE HOLY GHOST.

BY REV. S. BRISTOL.

"What! know ye not that your body is the temple of the Holy Ghost?" (I Cor. vi: 19.) The doctrine that the Christian's body is a real residence of the Holy Spirit, is assumed in this passage. We may say, also, that it is affirmed in the strongest manner. What! asks the astonished apostle, can it be that you do not know a truth so plainly scriptural and experimental? This great truth Jesus taught in such language as the following: "If a man love me, he will keep my words, and my Father will love him, and we will come to him, and make our abode with him." (John xiii: 23.) "I will pray the father and he shall send you another comforter, that he may abide with you forever; even the spirit of truth whom the world cannot receive, because it seeth him not, neither knoweth him, but ye know him, for he dwelleth with you and shall be in you." (John xiv: 16, 17.) "I in them and thou in me," etc. I take it that these passages abundantly prove the body of the Christian the veritable residence of the Holy Spirit. Those other passages which speak of Christians being filled with the spirit look in the same direction and teach the same truth. They teach that he has come into the home of the penitent soul (not uninvited), and entered into alliance with it, thenceforth to be its companion, its comforter, its healer, its teacher, its sanctifier, its guide and helper, in all the walks and works of life. The Bible clearly teaches that demons and devils have taken possession of human bodies, and conjoined themselves with human souls, corrupting, enslaving and destroying them. Why, then, should it be thought a thing unreal or incredible that the Holy Spirit should enter a human body and ally himself with the soul which cries to him for help? The experience, also, of a multitude which no man can number, rises up to attest this great truth. They tell us how he helps them control the body and its passions, even essentially annihilating some which were once utterly uncontrollable. They testify to helps in prayer, in faith, and hope, and love, and joy. They speak of a sense of sins forgiven and a peace the world can never give. Accepting, then, this doctrine, in a substantial and realistic sense, several important and practical inferences arise:

1. Our Helper is nigh at hand. He is within as well as around us. We need not ascend to heaven to find him, nor even go to our closets. The body is his temple, and the soul can talk with him there. He is a God at hand and not a God afar off. If Jesus were again to assume a body like ours, and were to take up his residence in our village quite within call, how safe we should feel! In emergencies we could run to him for help. But he is nearer still. How comforting, how strengthening! Always with us!

2. If the Holy Spirit dwells within, then is the body a sacred place—sacred like a house of worship, a holy temple. It follows, therefore, that nothing morally impure should be allowed to defile any of its departments, and disgust and displease the glorious guest. He has come to sanctify the body as well as the spirit and make them both healthful, law-abiding and in the highest degree efficient workers in building up his kingdom. Shall we, then, by smoking, or gluttony, or drinking, or other violations of the laws of life and health, offend the Holy One, and perhaps drive him quite away? "He that defileth the temple of God him will God destroy, for the temple of God is holy, which temple ye are." (I Cor. iii: 17.)

3. It is an immense help to carry about with us a vivid conviction of this personal indwelling of the Holy Spirit. It makes us careful, watchful and vigilant. It makes the soul strong. It helps faith and keeps up a constant communion. Let us ask the Spirit to give us a more constant and continuous realization of this great truth.

4. This indwelling means not alone warmest friendship, but utmost familiarity also, between the soul and the Holy Spirit. We can consult him in the lesser affairs of life and duty, and unless we do we shall fail in those greater matters which they go to make up. "The very hairs of your head are all numbered."

5. The Holy Spirit, in entering the body and forming an alliance with the soul, is most delicately regardful of that absolute liberty of choice with which God originally endowed the soul, and which forms the indispensable basis of moral character.

He comes not to coerce, but to persuade; not to compel, but to reason with us. He sanctifies by the truth: gentle and divinely delicate are all his communications with us. He knocks at our door, but he will not break it down, though girded with infinite power. We must open the door or he will not enter, nor after he has become our guest will he ever disturb in the least the supremacy of the will in all its moral choices.

6. With such a Helper allied, and ever present, what vast improvement, what growth and expansion of mental and moral power, is within the reach of every Christian! He is our teacher; and if we seek his teachings every day, if we ask him to develop into full richness the energies which lie dormant within us, if we seek a Pentecostal baptism, if we ask him to lead us into possession of all the Lord, the promises offer to God's people, will he not be greatly pleased and lead us there? Alas! the limited faith has limited the Holy One of Israel, so that our tribes occupy but a fraction of it!

Oh! for such a sense of the divine indwelling, so constant and so vivid, that it shall influence the tongue, regulate the thoughts, vitalize all our moral faculties, and sanctify the body too!

VENTURA.

The Chicago Union of Christian Stewards' League is a new organization which merits the notice of all earnest-minded persons. On December 1, 1890, a number of Christians in one of the churches bound themselves together into what they called a Christian Stewards' League. They recognized the duty of using their possessions as stewards under God. They covenanted with the Lord, and with one another, to devote a proportionate part of their income—not less than one-tenth—to benevolent and religious purposes. And they adopted rules and elected officers for the proper carrying out of the objects of the League. Their action being made public, a large correspondence was developed, and a number of similar Leagues were formed about Chicago, and in six different States. Impelled by the importance and growth of the idea, these Leagues have now united in the Chicago Union, with Union officers and regulations. While intended for Chicago and vicinity, its membership is open to Leagues and individuals in any part of the land. The object of the Union is to spread the principles and obligations of Christian Stewardship and of proportionate giving.

Woman's Board of the Pacific.

PRESIDENT—Mrs. H. E. Jewett, Vacaville.
VICE-PRESIDENTS—Mrs. J. K. McLean, Mrs. W. C. Pond, Mrs. J. M. Parker, Mrs. Galen M. Fisher, Mrs. F. B. Pullan.
RECORDING SECRETARY—Mrs. S. S. Smith, 1704 Geary street, San Francisco.

NOTICE.

The monthly meeting of the Woman's Board of Missions will be held in the First Congregational church, San Francisco, on Wednesday, February 3d, at 2:30 p. m. The meeting will be one of especial interest, as Miss Root, one of our efficient medical missionaries, will be present, and will address the ladies on her work in India. Dr. Root has been associated with Mr. and Mrs. Perkins in the Madura mission. The members of the Young Ladies' Branch are cordially invited to be present, as Dr. Root's stay in this city will be short. The meeting of the Executive Committee will be held at 1:30 p. m.

SOME MISSIONARY EXPERIENCES.

[The following paper by Mrs. J. C. Holbrook was read at a missionary meeting of the church in Stockton.]

A large part of missionary labor is for the young, and as there is an interest in the beginning of any great and good work, let us look at the first attempt to start one of the mission schools. It is in a strange land among a people full of prejudices, opposed to education for women especially, as all nations are where the gospel has not gone with its civilizing influences—that Miss West, one of our early missionaries in Turkey, sought to establish a training school for Armenian girls. She gives an account, in a book called "The Romance of Missions," of the finding and fitting up of a place to receive the pupils, from which I will make an extract:

"High up the hillside of Hasskeny, a village near Constantinople (really a part of the city), on one of the stony streets that slope down to the Golden Horn, stands a dingy old wooden house. The high stone walls which surround it, the great 'door of the

gate" with its massive beam to draw over the inner fastenings at night, (Gaza like) and the iron-barred lower windows, make one think of the grim castle of 'Giant Despair.' The grounds are narrow, and without shade trees. The court in front is small and paved with stone."

After some farther description of the building, of which they only secure a part, she says of the inside: "The original color of the paint on the wood work is scarcely apparent, so thickly is it encrusted with the accumulation of years. And up and down some of the gaily painted walls are dark lines of travel, revealing the presence of the old inhabitants of the land 'who, like the Canaanites, will not be driven out.' On the floors the dust and dirt of many years has clustered and congealed; and beneath are harbored an innumerable company of living nuisances, which we denominate 'F' sharps,' in contradistinction from their predatory neighbors, the 'B' flats' (meaning fleas and bed bugs). Miss West says, in telling how they suffered from the latter: "This is a small, albeit not a very dainty, bit of the romance of missionary life." She adds: "However, as one of the good fathers says: 'Missionaries must learn to put up with things.'"

The cleansing process begins. "The dirt is shovelled and carried away by great baskets; and plenty of water, soap and sand, inaugurate a new dispensation." By the help of friends at home, the rooms thus renovated are furnished, and she says: "We breathe more freely in this Eastern abode. The house is now solemnly dedicated to the Master. Every room is consecrated for His indwelling. The morning and the evening sacrifice are daily offered upon the altar for the first time set up within its walls."

We have only time for this glimpse of the home, and must not stop to tell of the scenes enacted there, the changes wrought in character and life. We see how it seemed to the girls gathered there, by the expression of one returning after a vacation. "O girls," said she, "this is Heaven!"

Some statistics given after a few years show some of the results. Of 128 pupils that had been enrolled, one half had become members of the church while in the school; 18 were already wives of native pastors, who had themselves been educated in missionary schools and seminaries—three more soon to marry preachers. Others had become teachers and Bible readers in the villages, and all are as lights shining amid the surrounding darkness. This was about forty years ago, or more, and this Training School, afterward removed to Marsovan, a city in the interior of Turkey, has ever since been sending out intelligent, educated Christian girls; and who can estimate the results? The story of one such school is but the history of others in every land where our missionaries have gone. In India and Africa, in China and Japan, and the islands of the sea, youth and children are brought under the influence of loving Christian hearts, their minds awakened and trained, not always under the same difficulties, perhaps, but in the same spirit of self-denial. Do you think these boys and girls are attractive in themselves at first, coming from homes of poverty, ignorance and degradation, many of them, and often repulsive in their habits? But does this make any difference in the feeling of these devoted teachers? They love their souls and forget their surroundings. I once heard a young lady missionary speak of her experience of the people among whom she was to labor. She said it filled her with utter disgust, and she said to herself, "Can I ever live among them and hope to do them any good?" Then immediately came to her mind the words of our Lord, "Lo, I am with you always"; that promise closely associated with his last command, "Go ye into all the world and preach the Gospel to every creature"; and with that assurance all feeling of disgust left her, never to return.

Many of the pupils in all these schools do develop under these influences into earnest men and women, showing their appreciation of the privileges they have enjoyed by doing what they can to help others into the light, as teachers and preachers, Bible readers and pastors' wives, and in many instances have themselves gone as missionaries to regions beyond. I lately saw an account given by Miss Crosby of Micronesia of a young native Christian who, with his wife, had been sent to preach the gospel on an island where there had been no church building, no home for a teacher, and not a Christian on the island. The people were the very lowest and most degraded. The next year when the *Morning Star* touched there, this man was the first to greet

the missionaries, eager to have them see what he had done for the Lord. Many of the natives had been taught to read and write, a church building had been erected, and the pastor was anxious to stay another year, feeling that the Lord needed him there. Miss Crosby adds: "A little gospel makes these people anxious to carry on the good work themselves."

Such cases are not rare. In all the reports now from mission fields, we hear of native Christians volunteering to go as missionaries, and ready to make sacrifices. We see how the missionaries impress their own spirit of consecration on their pupils, and they expect to work for the Master wherever they go. Of course, some fail to do all the missionaries have hoped for them, and I think such cases may, for a time, discourage more than opposition or persecution.

A few years ago a town hid away in the Taunus mountains, almost inaccessible, and inhabited by an independent, but rather fierce people, was visited by a missionary who hoped to open the way for gospel work. Much opposition was aroused and a mob attacked Mr. Montgomery, the missionary, and as some of his friends told me, he expected to lose his life. But he had at one time been able to do a kindness to one of the natives, a big rough man, and by the good providence of God, this man came up, or in some way discovered who it was the mob was stoning. He put back the assailants, saying to them, "I will settle him"; but, taking Mr. Montgomery in his strong arms, bore him beyond the reach of the mob, whispering to him "not to be afraid," and thus rescued him. Did this discourage or dishearten the missionary? Not at all. The effort to reach that people with the gospel was continued, and in a late number of the *Missionary Herald* it is stated "that here, in Zeitoon, where once they would have put a missionary to death, and did burn the Bible in the open street, there is not a house that does not welcome both the missionary and the Bible."

I have spoken of the schools and their teachers. These schools must have vacations, and these teachers rest. Let us see how they occupy their time. Have you ever read of their vacation tours? It is under many difficulties, usually on horseback, taking with them all necessary things for sleeping and eating, staying over night in dirty "kahus," often in earlier days into regions where they are not welcome, sometimes in peril from robbers. What is their object? It does not look very restful, and one would think they could find rest better by remaining at home. It is only a change of work, for wherever they go, it is to preach the gospel, to "tell the old, old story." They gather the people, the lady missionaries holding meetings with the women, the gentlemen preaching to the men, wherever they can get a hearing. In many of the villages are graduates from the schools, and they want to see how they are holding out, and if teaching, with what success, encouraging and strengthening these native workers; and so they fill the days and weeks full with earnest work.

Some one has said, "Vacations are recreations by change of work—variety; and that is rest, with the satisfaction that one is doing something at the same time." Still there are times when these tired workers are obliged to go away to the hills and be quiet, or they would break down, and that would be a trial; for of all the returned missionaries I have met, the only trial they speak of is, that they have to leave the work they love. This love for it and joy in it is seen in such cases as Mrs. Logan of Micronesia. I have just read an account of her present work for the women, and especially for the girls, on the island of Ruk. The writer says: "There are few instances of devotion more heroic than that of her return last year"; after her husband's death. "With husband gone, with thousands of miles of restless waves tossing between her and her children, she bravely faced the old scenes and walked the paths alone." Others of like spirit stay on rather than leave the people for whose good they have labored and prayed. Dr. Chalmers of Scotland once said: "The happiest life is that which has the fullest occupation with the highest aim." Have not the missionaries found it?

It seems to me we are each one ready to ask ourselves what share we may have in this life of service for the Master. Are we not called to deny self for his sake? May we not rather think of it as a privilege, by our prayers, our gifts and our time, so far as need be, to help in fulfilling our Saviour's last command?

Missy S. S. Work.

This department is opened and conducted in the interest of our Pacific Coast Sunday-Schools. A letter or article from some one of our District Superintendents will appear each week. An invitation is also extended to pastors, Sunday-School superintendents, or others, to contribute any articles or items of interest to this column.

C. S. S. & P. S. DIRECTORY.
District Superintendents—Rev. H. P. Case, Los Angeles, Box 1865 (So.); Cal.: Rev. Samuel Greene, 2306 Fourth Street, Seattle, Washington; Rev. W. S. Bell, Helena, Mont.; Rev. Loyal L. Wirt, 757 Market street, San Francisco (Central and North); Cal.: Rev. Chas. H. Curtis, Portland, Or.; Rev. R. A. Rowley, Edmonds, Rev. E. J. Singer, Spokane Falls, Wash.

LETTER FROM REV. H. F. BURGESS.

EDITORS PACIFIC: As I travel from place to place, in the State of Oregon, in the interest of Sunday-schools, I frequently hear the men say—as they do in other States:—"Sunday-schools and churches are good enough for women and children, but we have no use for them."

It is only too true that our constituency consists largely of "women and children," and I have been trying to find some satisfactory explanation of the fact. Is it because our religion is only capable of engaging weak minds, or is it because the mind of the modern man is too weak to grasp the great truths of Christianity? It is clear that we cannot answer the question by either of these theories. That the mind of woman is inferior to that of man, is an assertion which the records of co-educational institutions contradict. To claim that the truths of the Bible are capable of engaging undeveloped and inferior minds only, is to belittle the greatest literary work the world has ever known—to say nothing of its revelations—and it is to confess our own ignorance concerning them. Because the mind of a child can be filled with its truth, does not prove that there is not still a reserved fund of truth, broad and wide and deep enough to fill the most profound mind to overflowing. The Bible is an ocean of truth, and when the finite mind tries to compass its whole extent—past, present and future—it is like trying to pour the ocean into a bottle. What signifies more or less difference in the capacity of our bottle as compared with the mighty deep? What signifies more or less difference in the capacity of the human mind, compared with the great mysteries of life and death, which it cannot comprehend?

On the other hand, to claim that the "man" of our modern society is weak-minded, incapable, by any natural inability to grasp sufficient of this great Scriptural truth, to occupy his mind and to lead him onward and upward in a search for new light, would be to ignore facts, and, in other words, to meet the question with a "game of bluff." Man is the very being to whom the Scriptures are literally addressed; thus "man" has become a generic term, applying to the whole human race, e. g., "What is man that thou art mindful of him? And the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor."

We must find some explanation for the fact that our churches and Sunday-schools are largely composed of "women and children," other than a difference of mental calibre.

The element of "children" is easily eliminated from the problem. They go to church and Sunday-school primarily because they come more directly under the influence of the "women," their mothers, than that of the "men," their fathers. They readily accept the truths taught, because their minds are receptive; not made callous with prejudice, like many of their elders. They, who have so recently learned to depend upon and obey their earthly parents, accept the natural relationship of the Heavenly Father, as a matter of course, and are quick to see the justice of His laws, made for the government of the human family. "Verily, I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein."

It is no wonder, then, that children are regular in their attendance at church and Sunday-school.

With regard to "women," there is no doubt, in my mind, but what they are, by far, the nobler element of our adult population. A man may well call his wife his "better half." This fact is acknowledged in the "refining influence" which the society of ladies is universally accorded to exert over the sterner sex. A person who has never visited a rough logging-camp, nor associated with sailors on a long sea voyage, can scarcely imagine the depths of degradation to which men can fall, when entirely removed from this ameliorating influence.

(To be continued.)

SUNDAY-SCHOOL LESSON FOR FEB. 7.

ISAIAH LV: 1-13.

BY REV. W. L. JONES.

During the present quarter we have had the prophetic announcement of the coming Christ, and the prosperity of his kingdom on earth.

In this lesson we come to a more personal application of this matter. The sun may shine, and the rain may fall, and a great harvest may be sure, while the rock is hard and barren still. It is pleasant to know that great blessings are coming to somebody. It is no less pleasant to know that they may come to us. This les-

son presents to us the gracious invitation, and shows how we may accept it. It is made to every one who wishes to have it. No distinction is made on account of nation, education nor wealth. To the poor, as in Christ's day, the gospel was preached. The invitation was made to the underserving. They were seeking good in other ways, and not finding it. By "labor for that which satisfieth not," by pains of the body which did not reach the soul, by forms and ceremonies that were more for the hand than for the heart, they sought for blessings that came neither to the body nor to the soul. The experience of every one who seeks for holiness and peace with God, in any other way than that pointed out in the latter part of this lesson. Before the true light dawned upon him, this honest, but mistaken, man passed his life in a continual struggle. His wasting body and his failing strength did not bring comfort to his spirit. "It is possible," he afterwards said, "to dwell within the sanctuary, and yet bear, in one's bosom, a man of sin." "He has received another garment, but not another heart."

This lesson teaches us a better way. Agree with God. Hear and come to him. Forsake not only evil practices, but also evil thoughts. Accept pardon, and be thankful for mercy. God's thoughts and the thoughts of sinning men are very different. We will not ask him to change, for his thoughts and ways are higher than ours. We will rather come up to his and forsake our own. When we are willing to be in harmony with God, and enter into covenant with him, we shall have delight in his rich blessings. The sure mercies, such as he granted to David, will then be ours. These promises and invitations are to the Jews, but not to these alone. Every one is invited. A "nation that knew not thee" will be free to come. And they will come. They will be so earnest in this thing that they "will run" (V. 5) unto thee. But, in verse six, our personal responsibility is recognized. We are to seek the Lord. We are to come. We are to incline the ear. Enough has been done for us, but there is a sense in which we must do something for ourselves. We cannot make the blessing, but we can accept it, and this seems to be essential, on our part, as the provision of salvation on God's part. The covenant, mentioned in the third verse, is to be a mutual one.

One of the hymns which is often sung contains a valuable truth which is liable to be perverted. A traveler wishing to go to Japan may truly say, "Nothing either great or small remains for me to do," in respect to building the steamer or running the engine, but he does need to go on board, and this, which remains for him to do, is quite essential if he expects to get there. The whole drift of this lesson is that we have something to do, and need to be early and diligent about it. The sixth verse has well been taken as the golden text for the day, "Seek ye the Lord while he may be found; call ye upon him while he is near."

CHRISTIAN ENDEAVOR.

Prayer Meeting Topic For Week Beginning February 7, 1892.

BY REV. DR. W. D. WILLIAMS.

Subject.—Seek ye the Lord. When? How? (Isa. lv: 1-7.)

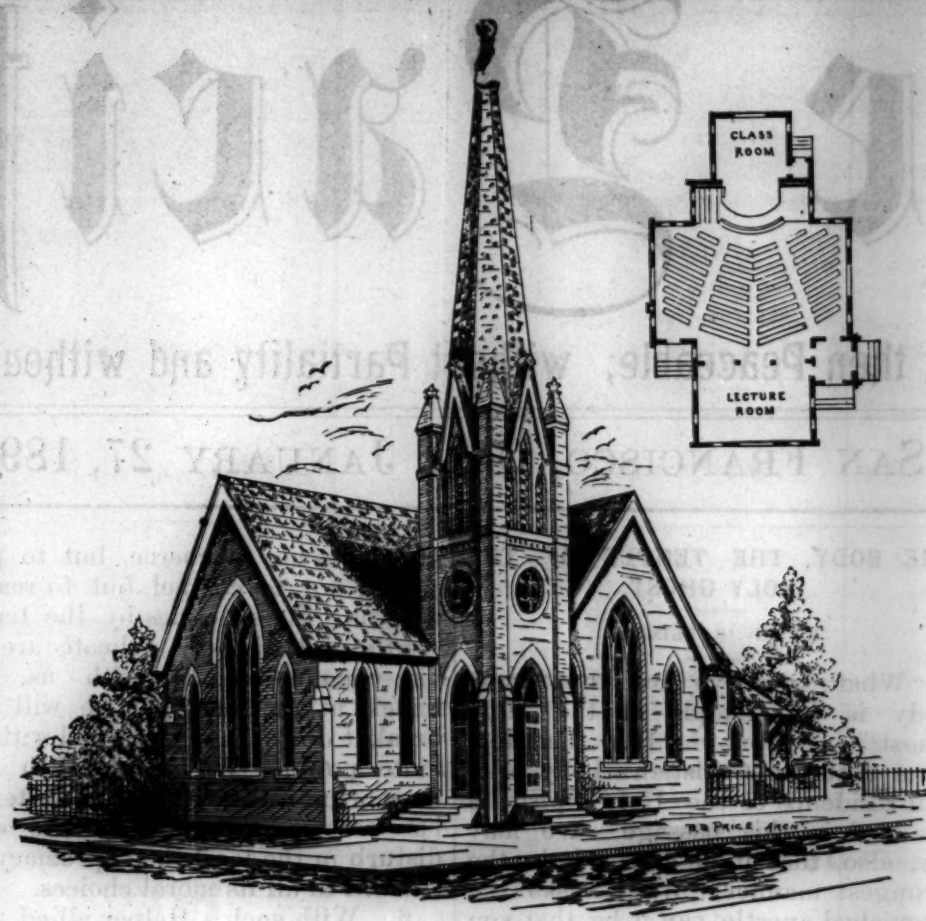
It is man's first duty to seek God. In a Christian country it is man's first duty to seek God in Christ. The Bible affirms it; conscience approves it; experience confirms it. Concisely stated, seeking the Lord is to love the Lord, obey the Lord, and make the will of the Lord the ruling principle of our life. An hour of chance seeking to-day, and forgetfulness of God for many subsequent days, cannot bring us into saving nearness to him who is the Way, the Truth, and the Life. We seek God as our chief good, and Christ as our only and sufficient Redeemer; we are then able to appreciate the words of the poet—

"The heart that trusts forever sings,
And feels as light as it had wings;
A well of joy within it springs.
Come good or ill,
It is his will."

(Rom. xiv: 5; II Cor. iv: 16; Ps. xxxiii: 1; Rom. iv: 7, 8; Job xvii: 9; Heb. x: 35.)

Mere probability, conjecture, and hypothesis will never lay a foundation for human hopes. Every Sabbath ought to furnish men fresh leverage and power to seek God. The sanctuary services are as necessary to produce spiritual desire as the fuel is to generate heat in the furnace. We should, therefore, in seeking God, frequent his house, and lay hold upon things that are secure.

There are in the world three classes of men—saints, reprobates, intermediates. The first have sought and found; the second have been sought by divine mercy and have rejected God; the third stand between the first and second classes, shading off by gradations from both extremes. The saints are secure—they are the joy of heaven; they are the salt of the earth. Common humanity is better for them as the San Joaquin Valley is better for the snow-clad mountains, whence the rivers flow to water the plain. But what of the reprobates—the filthy, cruel, brutal, irreclaimable!



PLAN OF RENO CONGREGATIONAL CHURCH.

RENO CONGREGATIONAL CHURCH.

The First Congregational church of Reno was organized February 19, 1871, with seven members, all of whom are still living, except Mrs. Mary F. Poor. During its existence of twenty years it has had successively eight ministers. The longest pastorate has been filled by the present incumbent, Rev. T. Magill, who has entered upon his fifth year. After organization, the congregation was compelled to worship in an old school-house, until the completion in 1874 of a church edifice. Up to the present time one hundred and twenty persons have been enrolled as members. During the past year, the church, finding its house of worship inconvenient and unsuited to its present needs, as well as lacking in harmony with the growth and stability of our prosperous town, and in order to keep pace with the march of progress, resolved at a meeting held on May 17th to commence the erection of a new edifice on the corner of Fifth and Virginia streets. In order to facilitate the work, a building committee, consisting of Eli Morrill, Wm. Snare, Donald McKay, Rufus Kinney, L. J. Flint, C. Judd, George McNeese, G. Merklinger, Joseph Painter, W. L. Knox, W. W. Knox and the pastor of the church was appointed, and work was begun in July.

The plan secured, of which the accompanying cut is a facsimile, is by Price of Philadelphia, the noted church builder. The edifice, when completed, will be a most substantial structure, as well as an ornament to the town. The foundation is of stone, the walls of brick, the water table of Nevada sandstone, and the door and window sills of Inyo marble. The seating capacity of the audience room will be over five hundred, and the total cost of the building nearly \$10,000. The basement rooms will be used for Sunday-school purposes and for all social meetings.

The basement story, which does not appear in the engraving, is now finished. Early in the spring, the committee will make an active canvass for additional funds with which to help along the work, and push the building toward completion as fast as possible. As nothing adds more to the good name and prosperity of a community than its churches and schools, the friends of progress, as the friends of religion and morals, are kindly asked to aid this worthy enterprise.

The accompanying cut and historical sketch of the First Congregational church of Reno appeared in the recent holiday number of the Nevada State Journal, and appeals to the generosity of brethren in California to aid this struggling church that is so heroically putting forth every effort to secure a suitable house of worship, and one that will do it service for the greater part of the coming century. This is evidently one of the many cases extant in the world in which the strong should help the weak in the furtherance of the Redeemer's kingdom. All moneys donated in its behalf by friends in this State will be embraced in the Trust mortgage given to the American Congregational Union upon the completion of the work.

"Behind the dim unknown
Standeth God, within the shadow,
Keeping watch above his own."

How? Not by vain reasoning. Twenty years ago a mathematical genius was found spending months, with a prospect of making it years, in seeking logarithms of numbers. He did not know that John Napier had done all that work three hundred years before, and that for a small sum of money any one could purchase a table of logarithms of all numbers between one and 100,000. This information set that man free to move happily along a newer and more useful path. It is the voice of history, the testimony of experience, and the declaration of God expressed in a single verse: "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."

The things already demonstrated, accept them. The truths proven, embrace them. The duties commanded, do them. God will care for the rest. (Ps. ciii: 12; Ezek. xxxiii: 19; Acts v: 31; Phil. iii: 12-14.)

PLYMOUTH CHURCH, San Francisco.

The Next Thing.

From an old English parsonage
Down by the sea,
There came in the twilight
A message to me;
Its quaint Saxon legend,
Deeply engraven,
Hath, as it seems to me,
Teaching for heaven;
And on through the hours
The quiet words ring,
Like a low inspiration—
"Do the next thing."

Many a questioning,
Many a fear,
Many a doubt
Hath its guiding here;
Moment by moment,
Let down from heaven,
Time, opportunity,
Guidance are given;
Fear not to-morrow
Child of the King,
Trust it with Jesus—
"Do the next thing."

Do it immediately,
Do it with prayer,
Do it reluctantly,
Casting all care;
Do it with reverence,
Tracing his hand
Who hath placed it before thee
With earnest command;
Stayed on Omnipotence,
Safe 'neath his wing,
Leave all resultings—
"Do the next thing." —Ex.

cal aspects, for the present, to the physical scientist. We, to-day, discuss its mental and moral aspects.

* * * The attainment of a strong character is the legitimate, the high aim of every right-thinking person. It is by a slow process of growth and enlargement that a man arrives at a knowledge of himself—his wide relations and vast possibilities. At his birth, what is more frail, ignorant and helpless? By a slow process of growth he comes to apprehend things past, present and future, and finally that which is within him. To direct and foster this growth, is the work of education. Some growth may be attained, indeed, without care, spontaneously; the child neglected will grow to such estate as to be able to meet the wants of his physical or animal life, perhaps more. But to advance beyond this to anything high or noble, wise, persistent, voluntary effort is needful. Even then he could accomplish little for himself alone; even one generation of men can accomplish but little. It is inconceivable that the mind of one individual or one generation could so grow and expand as to know that the earth was spherical and revolved around the sun—to comprehend and apply the science of navigation, to learn of the strata of the earth, and the teachings of geology, chemistry, biology, of painting or poetry; or, beyond this, of philosophy and religion. You see at once what we owe to the past. All these are the growth of ages. As Paul was debtor both to the Greeks and to the barbarians, so we are debtors to those who have gone before us. One who despises the past, and would imply that wisdom began with himself, but reveals his egotism and folly. We belong to a race, a system. Hence the need of organized, persistent application continued from age to age, generation after generation, that both the individual and the race may progress towards the divine ideal. We have a grand inheritance from the past, not only in the line of knowledge, but of character. The divine ideal is now clearly defined before us. To this ideal neither the race nor the individual has yet attained.

The possibilities yet before us are boundless. They point to the divine ideal—the strength and beauty of character as seen in Christ. A strong and beautiful character is the highest result of rightly directed growth. This growth will depend partly on the native ability or power of the faculties, partly on the energy of the will. But whatever one's original powers, their growth and their strength will depend upon training. And for this the divine, the only law is that the right use of any faculty or power strengthens that power. This is true of both mind and body. In this you see a difference between the works of God and those of man. The works of man are worn out and destroyed by use, those of God are improved and strengthened.

Whatever one's original powers may be, by legitimate use they will grow. There is nothing praiseworthy in the mere possession of exceptional powers. Praise is due only as they are rightly used. No man has a strong character who has not brought all his faculties into subjection to his will, and who has not set before him the highest possible good, from the pursuit of which nothing can turn him. Without self-control there can be nothing of character. "He that ruleth his own spirit is better than he that taketh a city." Self-control is the intelligent mastery of all the impulses, appetites and passions. With this attained, the growth of strength of character is limitless. The man who stands true to an exalted sense of duty and right, no matter what or who opposes, is strong. A noble example of this is seen in the life of Washington. Yet for us there is but one perfect example. In Him is perfect strength and beauty, a combination nowhere else perfectly seen. One purpose of Christ's life was to be an example, and to this end he was human as well as divine. He grew in body, in mind, and in spirit. He increased in wisdom and stature. He developed physically, mentally and morally. It was by growth, development, he attained his power. He awoke to the full consciousness of life as we do, only in a higher degree. The lessons he learned from the beauties of nature and the teachings of the prophets were far deeper than we learn. He early discerned the nature of man's heart by observing the sower as he went forth to scatter seed. All nature was full of vices to him as it ought to be to us. The lily told him of the beauty and purity of a spiritual life. Gradually he reached out and touched life on every side. Life is lived too fast; the pressure is too high. Everything goes at railroad and telephone speed. God meant childhood to be a time for growth and development; for enlargement in all good powers of body and soul. Boys and girls make a sad mistake when they rush into the confusion, the bustle and roar of active life before their powers are developed. The adage, "Plain living and high thinking," is mostly forgotten. Excitement, not contentment, is sought. Young men, often mere boys, crowd into high places, into counting houses, teachers' chairs or pulpits, while they ought to be still maturing their powers. Humanity needs time for unfolding, as a tree does. "Seest thou a

man diligent in business? He shall stand before kings. He shall not stand before mean men."

We certainly ought not to treat living creatures like shoes or household goods, which, when worn out with use, we throw away, and were it only to learn benevolence to human kind, we should be merciful to other creatures.

Now is the nick of time. One man now is worth a hundred, fifty years hence. One dollar now is worth a thousand then. —Professor Austin Phelps.

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Home Circle.

A Little Traveler.

There's a merry little traveler
Coming, coming,
Coming to visit you and me.
His step is light,
And his face is bright,
And his smile is pleasant to see.

His home is in the future,
Golden, golden,
But now he's going to the Past,
And while on his way
A little he'll stay,
To fulfill his promise at last.

I am sure that you will greet him
Gladly, gladly,
For laden with treasures he'll be;
But we shall not know,
What gifts he'll bestow,
Until his smiling face we see.

He has many, many brothers,
Elder, elder,
Who all this way have trod before,
And they tarried, too,
As they passed through,
Long enough to call at the door.

Do you know this little traveler,
Darling, darling!
That's coming to visit you and me?
'Tis the glad New Year;
Now is he here;
May he rich blessings bring to thee!

—E. R.

TABLE CUSTOMS OF OUR ANCESTORS.

A thousand years ago, when the dinner was ready to be served, the first thing brought into the great hall was the table. Movable trestles were brought, on which were placed boards, and all were carried away again at the close of the meal. Upon this was laid the tablecloth, which in some of the old pictures is represented as having a handsome embroidered border. There is an old Latin riddle of the eight century in which the table says: "I feed people with many kinds of food. First I am a quadruped, and adorned with handsome clothing; then I am robbed of my apparel and lose my legs also." The food of the Anglo-Saxon was largely bread. This is hinted in the fact that a domestic was called a loaf-eater, and the lady of the house was called a "loaf-giver." The bread was baked in round, flat cakes, which the superstition of the cook marked with a cross, to preserve them from the perils of the fire. Milk, butter and cheese were also eaten. The principal meat was bacon, as the acorns of the oak forests, which then covered a large part of England, supported numerous droves of swine.

Our Anglo-Saxon forefathers were not only hearty eaters, but unfortunately deep drinkers. The drinking horns were at first literally horns, and so must be immediately emptied when filled; later, when the primitive horn had been replaced by a glass cup, it retained a tradition of its rude predecessor in its shape, for it had a flaring top while tapering toward the base, so that it, too, had to be emptied at a draught. Each guest was furnished with a spoon, while his knife he always carried in his belt; as for forks, who dreamed of them, when nature had given them ten fingers? But you will see why a servant, with a basin of water and a towel, always presented himself to each guest before dinner was served, and after it was ended. Roasted meat was served on the spit or rod on which it was cooked, and the guest cut or tore off a piece to suit himself. Boiled meat was laid on the cakes of bread, or later on thick slices of bread "trenchers," from a Norman word meaning "to cut," as these were to carve the meat on, thus preserving the tablecloth from the knife. At first the trencher was eaten or thrown upon the stone floor for the dogs, which crouched at their master's feet. At a later date it was put in a basket and given to the poor who gathered at the manor gate.

During the latter part of the middle ages, the most conspicuous object on the table was the salt cellar. This was generally of silver, in the form of a ship. It was placed in the center of the long table, at which the household gathered, my lord and lady, their family and guests, being at one end, and their retainers and servants at the other. So one's position, in regard to the salt, was a test of rank—the gentle folks sitting "above the salt," and the yeomanry below it. In the houses of the great nobles, dinner was served with much ceremony. At the hour a stately procession entered the hall. First came several musicians, followed by the steward bearing his rod of office, and then came a long line of servants carrying different dishes. Some idea of the variety and profusion may be gained from the provision made by King Henry III for his household at Christmas, 1254. This included thirty-one oxen, one hundred pigs, three hundred and fifty-six fowls, twenty-nine hares, fifty-nine rabbits, nine pheasants, fifty-six partridges, sixty-eight woodcocks, thirty plovers and three thousand eggs. Many of our favorite dishes have descended to us from the Middle Ages. Macaroons have served as dessert since the days of Chaucer. Our favorite winter breakfast, griddle cakes, has come down to us from the far-away Britons of Wales, while the boys have lunched on gingerbread, and girls on pickles and jellies since the time of Edward II, more than five hundred years ago.—*Scientific American*.

Living is death; dying is life.

THE UNSUCCESSFUL.

They are beside and around us, in every town, in every church, in every circle of friends. We know them intimately, or slightly, as it may be; we have a dim idea of their struggles and a vague conception of their heart-aches, and, perhaps, if we have succeeded where they apparently have failed, we have a complacent mental attitude of patronage which tinges our intercourse with our less fortunate neighbors and kinsmen.

To those who have attained, attainment appears easy, and they are always in danger of forgetting the steps by which they climbed, the kind hands held out to assist, and the happy combination of circumstances which gave them the first impulse and aided their upward progress.

Leaving wholly out of sight the kind of "spurious success" which is built upon indirection or wrong-doing or meanness, and which is therefore not success, but real defeat, there is much to be said for the unsuccessful.

They are often most lovable. Often the honest, steadfast, and noble labor of their lives shames and reproaches those who have never toiled so strenuously or endured so patiently. A generous act of self-sacrifice at the beginning of a man's career has been known to cripple him during the rest of his life. A man is handicapped sometimes by an inherited prudence, a too careful thrift, and he holds on when he should let go; or, on the other hand, a nomadic drop in his blood impels him to change, and to new adventures and enterprises, and he never stays long enough in one place to be really successful.

Withal, he may be intellectually the gainer by his greater acquaintance with men and things, and may have broader views and a wider outlook than he who has always tarried at home.

Not long ago I was an involuntary listener to the conversation of two men on a railway train. They sat opposite me, but took the whole car into their confidence as they chatted.

"Well," said one, a prosperous-looking person of middle age, "we have gotten rid of our minister at last. He resigned. Fact is, he had to. We made it so uncomfortable for him there was nothing else for him to do."

"What was the trouble?" said the other. "Didn't the church build up?"

"In a way, yes! People were converted. The membership didn't fall off. But nobody came except poor people. We are down, and our rich families moved away, and he couldn't bring any more of that kind in. He was unsuccessful."

Unsuccessful! Heaven and earth might be called to witness that the unknown pastor, for whom my blood boiled with indignation, had been successful in the best and highest sense. He had failed to impress some of his congregation, among them this loud-voiced critic; but Jesus himself had not impressed this style of man. If a church member, the man was yet unconverted.

Success, as we may reckon it, may be failure in the day when the books are balanced in the court of the great King, eternal, immortal. The infinite justice of the world to come may not compute by our arithmetic. There are unsuccessful men and women who can afford to await heaven's verdict.—*Lutheran Observer*.

THE WOMAN WHO HELD HER BREATH.

A London journal says that a stout and elderly woman was on board a train which was approaching the North Bridge. Her remarks, which she bestowed right and left on her fellow-passengers, showed that she was unaccustomed to travelling, yet she must have been something of a philosopher in her own way. As the reader will perceive, she was a believer in what may be called specific levity. The old lady was nervous about the bridge. She had seen pictures of it, and had made up her mind that it could not be quite safe. She kept inquiring when the train would come to it, and at last was told that it was close at hand. "Well," said she, rather solemnly, "I don't know whether we shall get over alive or not; but if we don't, it isn't my fault." Then she settled into the corner of the seat with a determined air and puckered up mouth, which were only less droll than the general air of responsibility which brooded over her. During the passage of the bridge she did not speak a word, but seemed to be holding her breath. "There," said a gentleman in a neighboring seat, "we are over it safe." The old woman heaved an explosive sigh. "Well," she said, "if we had gone to the bottom, I should have died with a clear conscience, for it wouldn't have been my weight that did it. I bore up so that I really made the train lighter than it would have been without me."—*Exchange*.

The last, the best fruit which comes to late perfection, even in the kindest zone, is tenderness toward the hard, forbearance toward the unbearing, warmth of heart toward the cold, philanthropy toward the misanthropic.—*Richer*.

No man is the son of God who does not take pleasure in keeping his commandments.

Miscellany.

How Are Verses Made?

How are verses made?
Just take a blade of grass,
And weave it in a web of glowing green;
Then toss some dainty violets
Upon it, as you pass,
And you will have a poem sweet as ever seen.

Or, take the evening sun,
Slow sinking in the west,
And arch it o'er with amethyst and gold;
When, on a fleecy pillow,
You softly come to rest,
You may take a twilight curtain it enfold.

Or, find a little brook
Flowing from a hidden spring,
And clothe the bank with fern, on either side.
Then get some twinkling stars—
They'll come if you but sing—
And on the dancing wavelets let them ride.

Or, you may take a dewdrop
And make of it a pearl,
In an emerald setting; mount in band of gold;
Then place on "daisy's" finger
As her petals bright unfurl;
You'll find her in the meadow, under leaves and mold.

But the dearest inspiration,
The sweetest I can find,
Is looking in my eyes, and nestling by my side.
'Tis a gray-eyed prattling poem,
One of the precious kind
That God sends down from heaven, to cheer
us o'er life's tide. C. G. L.

THOMAS CARLYLE.

When we come into the sphere of morals and religion, we must stop and question our teachers, because it is a matter of much importance. Where shall we put Carlyle? What authority shall we yield him as a moral and religious teacher? How did he stand with reference to Christianity? Flugel says: "The Old Testament God, the punishing and revengeful God, is his, and his religion might be said to be that of Job, Isaiah and Ezekiel. His bosom is filled with hatred and revenge toward the unworthy. The Christian doctrine of forgiveness and of human love recedes, and hell opens her gates for the wicked who have devoted themselves voluntarily to destruction, and with whom God and eternity can have nothing in common. At this point, Carlyle returns to the doctrines of the Church, but fails to reach the heights which the Christianity of Goethe and Schiller embraced. Carlyle forgets the words

"All sins shall be forgiven,
And hell shall no more be."

Here two extremes meet. Goethe and Schiller attain to a literary, sentimental religion, which the author is pleased to call Christianity, while Carlyle's God is severe and revengeful. Our author, Flugel, is a Universalist, whose liberal soul has abolished hell, and thrown heaven wide open to receive the multitudes of earth's children without distinction. We will examine the passages he has collected from Carlyle's works, and see if we can understand him fully. Carlyle, we know, has left a powerful impression on his age, and has been an inspiration to many.

In reading Carlyle we always felt that things were out of joint; that there was so little good in man that the whole world was going downward. He looks out on the Church and asks, "What is the nature of that same religion which still lingers in the hearts of the few, who are called, and call themselves, specially the religious? Is it a healthy religion, vital, unconscious of itself, that shines forth spontaneously in doing of the work, or even in preaching of the word? Unhappily, no." He saw little hope in the Church and its spiritual forces. "Considered as a whole the Christian religion has been continually dissipating itself into metaphysics; and threatens now to disappear, as some rivers do in deserts of barren sand." This view is gloomy enough and exhibits little faith in human nature.

At another time he wrote: "It is in every way strange to consider what Christianity, so called, has grown to within these two centuries—on the Howard and Fry side, as on every other a paltry, mealy-mouthed religion of cowards, which also, as I believe, awaits its abolition from the avenging power." Doubtless there was much to censure in the Christianity that he saw around him, but surely there was much to commend. To represent it as so utterly bad is not to write the truth.

The preaching was not at all to his taste. "I tried various chapels; I found in each some vulgar, illiterate man declaiming about matters of which he knew nothing." He then tried the preachers of the Church of England, but with the same disappointment. "I decidedly preferred the Church of England man; but I had to say to him, 'I perceive, sir, that at the bottom you know as little about the matter as the other fellows.'" His country could not supply a ministry who could satisfy the demands of his cultured taste.

Nor did the forms that Christian beneficence assume suit him any better. Hear him on the Bible Society, an institution in undoubted harmony with the spirit of Christ, and one that has accomplished an immense amount of good: "The Bible Society, professing a far higher and heavenly structure, is found, on inquiry, to be altogether an earthly contrivance; supported by collection of moneys, by fomenting of vanities, by puffing,

by intrigue and chicanery; a machine for converting the heathen. It is the same in all other departments." He seems to have had little confidence in the church or any of its benevolent institutions.

Nor is he better satisfied with the providential arrangements in the world. "I, like all mortals, have to feel the inexorable that there is in life, and to say as piously as I can 'God's will, God's will.' There is nothing of joyful in my life, nor ever likely to be." (Journal, Sept. 30, 1867.) Do we read this language aright, when we interpret that the great man, while he knows the Lord reigneth, and is supreme, does not yield a cheerful and loyal obedience? He is not content with the inexorable.

We do not doubt that Carlyle has helped many men, and our purpose is not to give our opinion that he ought not to be read, but simply to let him describe himself, that each reader might know something of his religion. For myself, I have never failed to rise from the reading of Carlyle without a shade of sadness on my spirits; nothing seems to go right with him; all is wrong. His awful seriousness, his severe views of men and things, his grim humor, harmonize well with his rough and jolting style. There are some strong, some wise, some beautiful things in his writings. Some temperaments, if sufficiently fortified by healthy instruction, may learn much from Carlyle, but we believe that the young man who starts the systematic study of Carlyle is in imminent peril of looking at life in a false light.

The book that suggested these thoughts and furnished the most of our quotations, "Flugel's Moral and Religious Development of Carlyle," ought to be read by every one who proposes to read his works. If not always exactly consistent, it shows the great man in a clear light.—*Tennessee Methodist*.

CONVERSATION IN THE SICK ROOM.

Never whisper in the sick room; the sound is excessively exasperating to an invalid. Say what you have to say in a clear, distinct, though not necessarily loud voice, which the patient will be under no strain to understand. I knew of a lady who, having been ill for some time, had had several people to watch with her. "Let me have Mrs.," she at last begged; "she never whispers." People will often stand outside the door of a sick-room and carry on a whispered conversation; do not make the mistake of thinking it an improvement on louder speaking. There should be no talking near a sick-room unless quite necessary, and when necessary, as I have said, it should not be in whispers. And let me just here put in a plea for the nurse: You who are not in the patient's room, do not be offended when asked to be more quiet about the house, even when you think you are being very careful. It is almost impossible to realize, when you know that the doors are shut, or possibly a story is between you and the invalid, that what seems to you a conversation carried on in ordinary tones, can possibly penetrate to that distant chamber, but it can, my friends, and does; so take the request, when it comes, in good part; for it is almost agony, at times, to the nurse.—*Good Housekeeping*.

GLEANINGS.

No one has a right to be called a Christian who does not do something in his station toward the discharge of the trust reposed in him.—*Bishop Butler*.

As dark misery settles down on us, and our refugees of lies fall to pieces one after one, the hearts of men, now at last serious, will turn to refugees of truth. The eternal stars shine out again, as soon as it is dark enough.—*Carlyle*.

We are never without help. We have no right to say, in any good work, it is too hard for me to do; or of any sorrow, it is too hard for me to bear; or of any sinful habit, it is too hard for me to overcome.—*Elizabeth Charles*.

Do not be desirous to have things done quickly; do not look at small advantages. Desire to have things done thoroughly. Looking at small advantages prevents great affairs from being accomplished.—*Confucius*.

The assaults of the truth of the Bible seem to proceed upon the assumption that as man had a hand in its production there must be error in it—God's agency furnishing no security against it. Professor Sanday of Oxford seems to go on the same assumption when he says in his new volume, "The Oracles of God," that "if it should be proved that the Law, as we have it, was not written by Moses, or that the 10th Psalm was not written by David, the explanation of Christ's reference to them under the erroneous names 'must lie in the fact that He is * * * not only God but Man.'" That is, God in the God-Man was no security, viz., misquotation; Christ was as to it as if he had been mere man. Even in God's Word we cannot tell where we may not be misled by some error due to the humanity of Christ; "Verily, verily I say unto you" notwithstanding!—*Religious Herald*.

CONGREGATIONAL DIRECTORY.

CONGREGATIONAL CHURCHES IN SAN FRANCISCO.

FIRST CHURCH—Southeast corner Post and Mission streets. Sunday services, 11 A. M. and 7:30 P. M.; Sunday-school, 12:30 P. M.; Chinese school, 6 P. M. Prayer-meeting, Wednesday, 7:30 P. M.

PLYMOUTH CHURCH—Post street, between Buchanan and Webster, Rev. W. D. Williams, D.D., Pastor; residence, 1719 Post street. Sunday services, 11 A. M. and 7:30 P. M.; Sunday-schools at 9:30 A. M. and 12:30 P. M.; Christian Endeavor, 6:30 P. M. Prayer-meeting, Wednesday, 7:30 P. M.

THIRD CHURCH—South side Fifth St., between Valencia and Mission. Rev. F. B. Pullan, Pastor; residence, 117 Capp street. Sunday services, 11 A. M. and 7:30 P. M.; Sunday-school, 12:30 P. M. Prayer-meeting, Wednesday, 7:30 P. M.

FOURTH CHURCH—South side Green street, between Stockton and Powell streets. Rev. H. H. Wilcox, Pastor. Sunday services, 11 A. M. and 7:30 P. M.; Sunday-school, 12:30 P. M. Prayer-meeting, Wednesday, 7:30 P. M.

BETHANY CHURCH—Bartlett street, near Twenty-sixth street. Rev. W. C. Pond, Pastor. Sunday services, 11 A. M. and 7:30 P. M.; Sunday-school, 12:30 P. M.; Chinese school, 6:30 P. M. Prayer-meeting, Wednesday, 8 P. M.

OLIVET CHURCH—Southwest corner Seventeenth and Noe streets. Rev. H. Hammond Cole, Pastor; residence, 309 Sanchez street. Sunday services, 11 A. M. and 7:30 P. M.; Sunday-school, 12:30 P. M.; Young People's Meeting, 6:45 P. M. Prayer-meeting, Wednesday, 7:30 P. M.

SWEDISH CHURCH—538 Jessie street, between Sixth and Seventh streets. Rev. C. Anderson, Pastor. Sunday services, 11 A. M. and 7:30 P. M. Sunday-school, 9:30 A. M. Prayer-meeting, Tuesday and Thursday, 8 P. M.

OCEAN VIEW UNION CONGREGATIONAL CHURCH—Broad avenue, near Capital street. Sunday preaching by Rev. J. B. Eddie, pastor, at 11 A. M.; Sunday-school, 12:15 P. M. Prayer-meeting, Friday, 8 P. M.

PILGRIM CHAPEL—Edinburgh, near Persia street. Sunday-school at 2:30 P. M. John H. Kemp, Superintendent.

SEVENTH AVENUE CHAPEL—Corner Seventh and Clement avenues. Rev. J. B. Eddie, Pastor. Sunday-school at 3 P. M. F. K. Houston, Supt. Sunday preaching at 7:30 P. M.

PIERCE-STREET CHAPEL—Northwest corner Pierce and Green streets. David M. Gove, Superintendent. Sunday-school, 3 P. M.

Congregational Associates.—President—Stephen S. Smith, No. 7 Montgomery avenue. Secretary and Treasurer—John F. Myers, 863 Market street, San Francisco.

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California Bible Society.—Secretary, William Abbott, 1037 Market street, San Francisco. Treasurer—Edward P. Flint, 328 Montgomery street, San Francisco. Depositary, Geo. C. McConnell, 757 Market street, San Francisco. District Superintendent—Rev. John Thompson, 1350 Franklin street, Oakland.

Boys and Girls' Aid Society.—Baker street, corner Grove, San Francisco.

Cal. W. C. T. U.—132 McAllister street, San Francisco.

Fruit and Flower Mission for Aiding the Needy and Sick.—420 Post street, San Francisco. Thursdays—Visiting days to hospitals and other benevolent institutions. President—Mary A. Harris. Vice-President—Harriet Jacobson. Treasurer—Mrs. Geo. H. Buckingham. Secretary—Phenie Armour.

Young Women's Christian Association. 1221 O'Farrell street, between Octavia and Gough.

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Wednesday, January 27, 1892.

UNHOPEFUL, AND HOPEFUL ALSO.

There is an unhopeful side to the immigration problem in our country, and it is well to have that side clearly set before us. The most gloomy aspect comes to sight in connection with the steadily increasing ratio between crime and population, and that ratio in favor of the crime. Some figures appeared a short time ago to the effect that in England, happily, the returns showed a perceptible lessening of criminal sentences. This makes it look worse, to be told that in our own country the opposite is true. While this increase is not altogether due to the importation of foreigners, yet it cannot be denied that there are elements imported which constantly swell the prisons; especially the great liquor enormity is aggravated. The drinking-places afford choice opportunities for business to the impecunious immigrant, and the drinking-places are the very haunts of crime. The syndicates, that buy up breweries and the organized liquor trade in all its forms, are enterprising missionary societies; for their policy is to establish a mission for the public accommodation of drinkers at every corner. They do not ask the people of the vicinage whether the public interest requires such an institution. Indeed, the effort is to crowd it in where the citizens decidedly remonstrate. Evidently, there are abundant and alarming reasons why a healthy and wary Americanism should find voice, and make that voice heard. That voice should, however, be discriminating. No wild outcry, grounded upon the mere accident of birth or race, should overmaster sense. St. Paul said he was not a Jew who was one outwardly; neither is a man necessarily foreign who was born across the oceans.

The hopeful side of our accessions should be made as prominent as it deserves. We have only to canvass our personal acquaintance in any neighborhood to see that multitudes of most excellent citizens have come to us from other lands. This is especially the case where the conditions are such that the new-comer mingles freely with the people "to the manner born," and takes kindly to the public schools, public libraries, societies and churches, which are of home growth. It is a matter of encouragement when we find our national religious denominations gathering to themselves membership from the various sorts of people who come from the older world. At one glance, we might think it unfortunate, or ridiculous even, that there should be Swedish or German Methodists, Baptists, Presbyterians, Congregationalists, and so on, through all the miscellany of sects. It looks, at the least, what we call funny, to go about and see by the label on the door that this house is the headquarters of Chinese Baptists and that of Japanese Methodists, and so on, but, after all, this is not a bad sign. For this dispersion does something to break up clannishness, to introduce the foreign man into native connections, and to assimilate elements which else would form a solid alien mass.

We had been thinking in this way when we were reminded that in the city of Worcester there was organized the other day a Congregational church—the sixteenth in that city—but this time composed of some forty Armenians! How it would change the whole problem, if half the Armenians, or of the Bohemians, or of any other nationality as remote from our own, should thus come into organic spiritual affinities with our own or any other religious body already identified with our best national life! Let this work go forward! It is the best. We verily believe it is the only adequate solution of that question which deservedly challenges attention from Maine to California.

It having been reported that one who has long held the pastorate of the leading Unitarian church in this city lately spoke of the incarnation of the Saviour and of the belief of his divinity as myths—the fog bank of the early imagination—some surprise, if not a stronger sentiment, has been expressed among us. But since it is plain that both of these tenets were taught as facts in the existing canon of the New Testament, and reputable scholarship has to admit this, the logic of the Unitarian position has left in our day no other escape. Formerly, an attempt was made to hold the authority of the canonical writers, and then by a violent style of interpretation to eliminate the evangelical type of teaching. But the new discipline, called Biblical Theology, as well as a straightforward translation of the text, has made it quite out of form to follow that process. It was the Rev. Rufus Ellis, we believe, who once wrote an article entitled, "Is the Bible an orthodox book?" Though he had stood high in the Liberal ranks, his article inclined to answer the question in the affirmative. What can a Unitarian do, then? There is only one thing remaining, that is to admit that the evangelists and apostles taught so and so; but that they were mistaken, and that that sort of mistake was natural. They were the victims of their own precious enthusiasms. Perhaps we should rather admire the frankness with which this horn of the dilemma has been taken. Doubtless, they who take it would say, We are only doing some necessary surgery, and propose to learn what is sound and healthy in the Scriptural record. But the surgery that cuts out of the declaration, "God so loved the world," the little word *so*, runs the utmost risk. For when the divine Sonship, which gives the special significance to the gospel, is dissected out, if it be done thoroughly, the body of New Testament Scripture will be left a mangled corpse. It is delicate business to use the critical knife at the very quick of life.

Some of the more recent signs have been discouraging to those who want to see the saloon voted out. The enemies of prohibition have been quick to point these out and to infer that that movement is going backward. There are eddies and set-backs in every forward movement. It is pleasant to see that in twenty-eight city elections in Massachusetts, when the question of license or no license was presented to the voters, last year's majority for license of over 20,000 was reduced to little over 5,000.

The Street Committee of our Supervisors are proposing to secure a new sewer system for this city. A report on the subject was made at the meeting last Monday night. We know from experience of a flooded basement that the present system is bad. But is there intelligence and honesty enough among our city officials to give us the system we ought to have. We are not sanguine of such a result; every public enterprise has a job in it. And a new sewer system may be a way to waste and steal millions. If we could have a first-class system, our citizens would be willing and glad to pay roundly for it. But a report that at the start "condemns the dollar limit" of taxation, looks like an attempt to get about all we have in taxation. Few cities in the world are better fitted by nature for good drainage. What a pity, what a crime, that we do not have it, and that our sewers are not flushed all through the long dry summer with salt water!

We have a very neat Record Directory of the First Congregational church, Pueblo, Col., Rev. S. M. Freeland, pastor. During the past year thirty-seven persons united with the church, nineteen of them on confession of faith; the church and congregation contributed and expended for all religious purposes \$4,082. About 135 families are represented in the congregation. Good organization is indicated in the various societies. Mr. Freeland began his services with the church last August. He has many warm friends in this city and vicinity, who will always love to hear of his prosperity, and who congratulate the church that has him and Mrs. Freeland as standard bearers.

For weeks the papers have been full of rumors of war with Chile. But there will be no war. There is no sufficient reason for such a war. General Sherman said that "war is hell upon earth," and it would be better to suffer a little in national honor than have "hell upon earth." There is enough of that without war.

SPOKES FROM THE "HUB."

I can afford little time in which to write, and shape and polish a yet shapeless spoke. The spirit is willing, and hub-facts are thrilling.

And vibrates the waiting pen's stroke.

The address of Dr. A. J. Gordon on "The Holy Spirit, the Church," before the Evangelical Alliance, Monday morning, January 11th, was spiritual-minded and able, founded on Exodus xxx: 30-33. The Doctor regards material forms and the religious services of the Old Testament as types of the spiritual ordinances and life of the New. He "believes in the verbal inspiration of the Bible"; that types are mathematically accurate. Sometimes printers invert type, but the Bible never. Suppose a bank, in declaring a dividend of seventy-five dollars, should invert the figures, how could its purpose be accurately conveyed?

Jesus Christ is our Aaron, on whom the Holy Spirit was poured out. He received the fullness of the Spirit for his Church. The Spirit, poured out, ran down on his mystical body, even to the feet, from the day of Pentecost even till now. Christ was under limitations in the flesh, could be in but one place at a time; now he has all power, and can be in all places at one and the same time; and we, by the fellowship of the Spirit, are brought into vital connection with Him, the Head of the Church, and are led higher and higher in the unfolding kingdom.

The Holy Spirit is resident in the Church. Peter said, "It seemed good to us and to the Holy Ghost."

The Church is the habitation of God through the Spirit. It has been the plague and ruin of the Church that unregenerate men have been brought into it and its ministry. Human hands cannot make holy hearts; we do not want a manufactured ministry. The apostolic succession puts dishonor on the Holy Ghost. Christ did not say, I am the vine, and ye are the branches of branches of branches. He said, "I am the vine, and ye are the branches." Those who put on Christ are covered with priestly robes.

At the annual meeting of the Unitarian Club last week Dr. J. C. Schurman of Cornell University treated "The Future of Liberal Religion in America," and said it is short-sighted, and shows lamentable ignorance of the true spirit of the times, to say that religion is on the decline. (The writer thinks it is true, however, of the Unitarian religion. That does not accept "the washing of regeneration and the renewing of the Holy Ghost.") The radical changes in the religious life of the day are of form, not of spirit. Continuing, he said, There are three inevitable stages in the growth of the individual—the juvenile, when all is credulity; the adolescent, when all is doubt; the matured manhood, when all is positive and sustained by a rational faith.

The religion of the future will make no violent break with the past. The growth is single-hearted, slow, and inevitable. At a meeting recently held to form a local Unitarian Club in the early rural parish of Theodore Parker, one man is reported to have said, "I was brought up a Swedenborgian, but am now ready to lay down and let a Unitarian pastor rub his doctrine into me." (*Manu facile!*) Another, at the "adolescent" age, named above, said, "I am a Unitarian, because I should be argued into it pretty quick at home, if I wasn't; and because I don't know of any good reason why I shouldn't be." (1) Dogmatic cogency! and negative reason!—for Unitarianism!

Your spokesman stepped into a Christian Alliance meeting for twenty minutes one day last week and reports a few striking utterances. One earnest brother, with reference to a young man, prayed—"O Lord, fix him up grandly!" and later added the request "O Lord, do fix up these old busy-bodies!" A Sister said, "The blood of Christ has removed all the roots of sin from my heart." Another said: "The best way to keep sanctified is to keep at work for the Lord. It pays to take the love of Jesus right into the heart of the world."

Clarke W. Moorehouse, the President of the Alliance, at urgent request, has given up business, and with his wife, devotes his whole time to the promotion of holiness, at a salary of \$1,200. A brother's heart may be sanctified, but evidently his voice is not subdued in meekness and ruled by that perfected combination of graces—complete sanctification! Why should a man who lives without sin pray for forgiveness and victory over his evil besetments? Unconscious testimony often will out.

There is a feeling of satisfaction that Chairman Crocker, of the Massachusetts Railroad Commission, who, failing of a reappointment last year, held over, because the man named by the Governor to fill his place was not confirmed by the Council, has, under pressure, resigned, and is succeeded by Hon. John E. Sanford, a churchman, who it is hoped will have more strict regard for laws, human and divine, and not wink at what thousands wink on—Sunday excursions, and other unauthorized Sunday trains, to say nothing of restricting the alarming desecration of the Lord's day already in practice. Burning words are waiting to be said, and effective deeds to be done, to arrest the terrible

secularization of the Christian Sabbath.

One man in Boston, the writer is informed, who has frequent calls for financial aid in religious and educational work, refuses to give to users of tobacco, and says that all those who indulge in the enslaving habit should be weeded out of our benevolent institutions. Who will say he is not right? If any one in such a position—or any other—who sets such a bad example (especially for the young), thinks differently, let him send his name to THE PACIFIC, with an earnest plea, enforced by example, for self-denial and sacrifice on the part of those called to be saints, through the habitation of the Spirit, for the hastening of the kingdom of our Lord—our Example.

About the average number of pilgrims landed on the upper floor of the Congregational House this morning, Rev. Geo. A. Gordon was elected Moderator for another quarter. Dr. Merriman opened the exercises and prayed for the spirit of revelation and the spirit of quickening, and was followed by Dr. David N. Beach, with a long and elaborate paper on "The Inner or Spiritual Qualifications of the Priestly Office." He sketched the views of the religious leaders of former generations as too dogmatic—with too wrathful and unbiblical views of God; inconsistent with the priestly office of Christ.

Melchizedek is the ideal priest of the Old Testament. The true benefactors have been benignant and approachable, tender and considerate. Men who walk with God, who are in touch with Him, will ever be needed in the ministry. He characterized David Brainerd as in perpetual psychological gymnastics, now in despair; now in ecstasy; and said Payson followed the Psychological Method of Brainerd. ["No!" "No!" "No!" was heard from hearers in dissent.]

Robertson readjusted his method, it was said, after trial of that above indicated.

There is no fault found with Brainerd and Payson because of their peculiar gift, but because they used it in excess to the neglect of other gifts. There are four inner or spiritual qualifications that are fundamental for the priestly office: (1.) An infinite hunger after truth and righteousness. President Woolsey, one of the most faultless of men, had at times whirlwinds of wrath, and because of them humbled himself in great meekness.

A man must be educated, open eyed, and open minded, though not necessarily trained in the schools. There have been unfrocked priests. (2.) A passion for men. Jesus loved the young man; God loved the world. (3.) Hardness, self-abnegation and self-sacrifice, are involved in what has gone before. Never deny and crucify self. (Why not, then, let Brainerd peaceably be what he is?) The final and primary qualification and preparation is prayer, that has been wounded in the house of his friend. BORAX. BOSTON, January 18th.

FROM NEW YORK.

BY REV. DR. L. H. COBB.

THE PACIFIC is nothing if not a newspaper. It seems equally interested in all parts of the world. A letter from Yokohama is just as good as one from Southern California. So a word from New York will be just as welcome as a word from New York Landing. The event of interest to the writer of this—for reasons that will be apparent—within the last few days, is the thirty-ninth annual meeting of the American Congregational Union. It was full of cheer, and well set with facts. The cheer came from the largest number of houses of worship built in any one year (136), the largest number of parsonages built in any one year (56), the largest receipts reported at any annual meeting (\$168,442.54), a generous amount of which was for parsonage building; namely, \$18,119.11.

By comparison, it was seen that in 1881 this Society helped in the erection of 48 buildings for church uses. In 1891 it helped in the erection of 192 buildings for church uses (136 houses of worship and 56 parsonages). Thus the receipts and the work in ten years have quadrupled. If we could do it, it would be seven or eight times what it was ten years ago. All we lack to do it is the money. Friends are generous. Nearly half our churches contribute; probably quite half, if we reckon alternate years. Some contribute every other year; others, every year. We are looking hopefully for the non-contributing half, to see how many of their names will be found on our contributing list in 1892.

The most important thing in many respects just now is the change in the corporate name of the Society. Scores of people, pastors and other have asked what the good old name meant—why it was ever given to a church building society? It was not. But the society was given to the name. Work was taken up by a union of some of the best men in this portion of the country for social purposes, in connection with other good things, like furnishing ministers' libraries, etc., till, latterly, the one work of the American Congregational Union has been church and parsonage building. The time seemed to

have come for the work and the name to coincide.

Accordingly, at the recommendation of the Board of Trustees, the Society, at its meeting on the 14th inst., voted that hereafter the corporate title shall be "The Congregational Church Building Society." Of course, it is to be legally arranged, so that it shall be the successor of the American Congregational Union, so as in no wise to imperil funds in our hands or legacies pending. Many pastors, in printing their own schedules of benevolence for the use of their churches, have printed it "Church Building" for years. They can do it now, and have it mean the same as our title. Words of commendation are coming in, showing the satisfaction with this change. And now for a grand rally all over the country for 1892.

According to the report sent in from the field, two hundred churches are likely to call on us for aid in building houses of worship, and we know not how many in building parsonages. At anything near the figures asked by each church heretofore, \$200,000 will be a small sum with which to do the actual work. California has been asking a generous share, and she has received it as promptly as funds would allow. All along the Pacific Coast the work presses. The Society is determined to do its best to press the work. If grants are limited to \$500, and church building loans are asked only by churches that can handle the loans without difficulty, and parsonage loans asked by all that need them, we shall hope to be able to meet more promptly the calls of the churches than heretofore.

The January meeting of the Board will bring down the list to a much lower figure than at any time for many months. Receipts have been especially encouraging. Every dollar will be voted out at each monthly meeting, and then the field workers will set in for a still larger sum for the months to come. What shall the record be for 1892? Contributing churches and benevolent individual givers, please send us your answers in checks.

INTER-COLONIAL CONFERENCE.

The Australian Independent special of December 7th is filled entirely with the proceedings of the meetings of the twenty-sixth annual session of the Congregational Union of New South Wales, the Congregational Union of Victoria, the Congregational Union of South Australia and Queensland Congregational Union. Reports of these meetings show earnest and active work. For five days the delegates considered the work of home and foreign missions, and all the departments of Christian work. The spirit of all these meetings is forward and onward. According to the recent census, the denomination has increased sixty-one per cent. in the last ten years.

The Australian Independent reported to the Union of New South Wales, that it now has an income of over £1,000 per annum. The *Young People's Magazine* appears to be reasonably prosperous. The *Independent Magazine* is an established fixture of the churches. The receipts of the Building Loan Fund, home Mission Publications, Ministers' Retiring Fund, are 4,094 pounds and 9 shillings. The Australian Auxiliary Branch of the London Missionary Society reported its work in Samoa and New Guinea and other islands, and gave an account of the mission ships. The work of temperance and education received due attention.

The Congregational Union and Mission of Victoria took action on the proposition to raise £10,000 to expend in sites for chapels and churches. The committee on the *Victorian Independent* reported a balance on hand. Strong complaint is made of the rivalry of the different denominations.

The thirtieth annual session of the Queensland Congregational Union was noteworthy for the address of its chairman and the discussion of "How to Make Our Churches More Efficient." Dr. Bevan, who passed through San Francisco on his way to the London Council last June, said that the people in America were just finding out that Australia existed. He showed how interwoven with the national life of England and America and with the growth of the great liberties of the modern world had been the Church, planted by apostolic hands, watered by the tears and blood of martyrs, and to-day shone upon by the blessing of God.

Wellington, New Zealand, is named as the place for the next Inter-colonial Conference to be held in February. In the doings of all these Associations the word Congregational is spelled with a capital C every time.

BAY ASSOCIATION.

MISSIONARY MEETINGS.

It seems that, unwittingly, the Committee has trespassed upon the time assigned to the Santa Clara Association, in the appointments made for the last part of March; i.e., from the 21st to the 29th, including the churches of Berkeley, Alameda, Hayward, Sunol, Niles, and Mission San Jose. Deeming it wise to leave said time open for the churches of that Association, at least, believing them

to have prior claim to Brothers Ward and Wirt, the committee respectfully suggests that the churches of this Association thus affected—

1. Either retain the date assigned, holding their services without the aid of Brothers Ward and Wirt, hoping to have them at some other time.

2. Or give up the day appointed and have their services on a Sunday or Wednesday. As Brothers Ward and Wirt supposedly have no appointments for those days, it would be possible to have each of them, though some of the other brethren might not be able to come.

Supposing the latter to be the preference, the committee offers the following order: Berkeley, Wednesday, February 3d; Alameda, Wednesday, February 24th; Hayward, Wednesday, March 2d; Sunol, Sunday, February 28th; Niles and Mission San Jose, Sunday, March 6th.

Will the churches named and the brethren appointed for them please note the above, the pastors notify the speakers of the plan adopted, and, failing to secure the men appointed, will they communicate with brethren not obliged to be at home on Sunday or Wednesday evening, and press them into the service. We have several such, any of whom might, we think, be obtained, especially for a mid-week meeting.

Trusting these alterations will in no way hinder the work, we look hopefully forward to results greater than ever yet realized in the development of the missionary spirit and interest among our churches.

H. H. WIKOFF,
H. HAMMOND COLE,
January 25, 1892. Committee.

FROM JAPAN.

After the moving appeal of Rev. Dr. J. D. Davis for help to sustain the Doshisha College in Japan, some time ago, which was crippled, and even its existence threatened, by the inability of the American Board to grant needed funds, I sent him a contribution, in acknowledgment which, under date October 8th, he added the following encouraging items of news.

He says: "Your generous response, with those of others, have enabled us to save the work we are doing, and to push it. I send you some notes of the work of our students in the summer. Mr. Albrecht is spending two weeks in Tamba and Tango, and has baptized over forty persons there, and the population seems ready to hear."

"You will be glad to know that there is a reaction from the new theology here. The principles of freedom in our churches are established, and there is no danger they will give them up. [Referring to the failure to presbyterianize our churches.]"

"We have nearly fifty students in Hebrew under Dr. Greene; nearly thirty in Greek. Two substantial men were baptized at Osumi. Last Sabbath three leading men were baptized at Uji. I have three lectures each day on three days, of the week and on Friday I preach. The other three days I go out to work."

"Dr. Gordon would be glad to pay through me the postage out and back of the *Japanese Mail* (periodical), if any one can send him his copy."

"There are about 100 in the girls' school, 12 in the law department, 35 in science, over 80 in theology, 118 in English, about 240 in college and 140 in the preparatory department. Reports of summer work of 60 students show 334 inquirers and over 50 baptisms. Great interest in Tamba and Goshu."

LATER—"Am just back from the South. We had our first meeting in Nagaiki, and the three rooms and all available standing room in and around the house was crowded with people who listened for three hours, while four of us told the story, and then nearly fifty of these remained an hour longer to ask questions."

STOCKTON. JOHN C. HOLBROOK.

Two of the Iowa churches have just settled associate pastors—Muscatine and Burlington; and one has installed a pastor in full—Grinnell. Dr. Robbins, forty-eight years at Muscatine, is supplemented by Rev. Frank T. Lee, formerly of the Congregationalist, and pastor at Salt Lake and Watertown, Wis., and Dr. Salter at Burlington by Rev. George D. Herron of Minnesota, author of "The Message to Men of Wealth," and "The Larger Christ." Rev. Edmund M. Vittum passed from a successful pastorate at Cedar Rapids to a more important one at Grinnell. Dr. Strong of New York preached the installation sermon at Burlington; while at Grinnell its place was taken by four addresses by Rev. Mr. Gist, Dr. Salter, Dr. Frisbie, and President Gates, who is a member of the church. The installing prayer was by another member—Ex-President Magoun. This church has not progressed for a year or two past, but is full of hope in the acceptable ministry of Mr. Nethune. It has just incorporated itself, in order to hold and administer the property heretofore in the hands of a Congregational Society, which experience has shown to be needless and burdensome. The Society unanimously asked the church to incorporate itself under the State law, which it did by adopting the Articles of Association of the Society, and re-electing the same Treasurer and Trustees. The process has been easy and simple, and unanimous all the way through.

Our Young Folks.

Words That Some Good Spellers Miss.

Stand up, ye teachers, now and spell. Spell plenakistocope and knell, Or take some simple word as chilly, Or gauger, or the garden lily. To spell such words as syllogism, And lachrymose and synchronism; And Pentateuch and saccharine, Apocrypha and celandine, Lactiferous and cecily, Jeune and homeopathy, Paralysis and chloroform, Rhinoceros and pachyderm, Metempsychosis, gherkins, basque, Is certainly no easy task. Kaleidoscope and Tennessee, Kamchatka and dispenser, Diphtheria and erysipelas, And etiquette and sassafras, Infatigable and pyralism, Allopathy and rheumatism, And catadysm and beleaguer, Twelfth, eighteenth, rendezvous, intriguer, And hosts of other words are found On English and on classic ground. Thus Behring strait and Michaelmas, Thermopylae, Cordilleras, Suite, hemorrhage, jalap, Havana, Cinquedillo, and ipsecaquina, And Kappahannock and Shenandoah, And Schuyllkill, and a thousand more, Are words that some good spellers miss In dictionary lands like this, Nor need one think himself a scroyle If some of these his efforts foil.

—Texas Siftings.

WANTED—A BOY.

J. C. W. COXE, D. D.

The sign was in an office window. Applicants were coming and going—all eager, some hopeful, a few downcast. For what was the boy wanted? The sign did not answer. I did not inquire. No matter. A boy was wanted for some service; one place—many applicants. One would be chosen, many disappointed. The choice might be determined by favor or fitness; the disappointment would remain. Yet fitness without favor is vastly to be preferred to favor without fitness. One's self-respect is a richer dowry than any patronage can bring.

I saw beyond the sign in the window. I read a larger meaning. "Wanted—a boy." This voice a world need. Every city, state, nation, has the common need. Everywhere the call may be seen—"Boy wanted." The home, the school, the office, the farm, the church—all want the boy. So do places not to be named in the same breath—the saloon, the pool-room, the dance-hall, the gates of death, where brazen beauty smiles and wanton wiles lure to ruin. Make sure the boy is wanted. No doubt of that. Supply will not outrun the demand. So long as sin reigns and evil is rampant, so long as hope abides and righteousness is to be exalted, the boy will be wanted.

Who wants him? There are rival bidders. As always, good and evil are pitted in the issue, God and Satan are rivals for service. Each is intent on success. Each has helpers in the struggle for victory. Saints on earth and angels in heaven are God's allies. Vicious men and demons serve Satan. Each offers rewards, neither few nor scant. With one the service is honorable and in goodly company. With the other the work is base and the associations mean. Yet vice allures. Its promises are precious. It woos as an angel of light. It would deceive the very elect, had we not warning of the end. "The wages of sin is death." Virtue promises life. It promises fullness of joy. It promises abiding peace. It assures blessedness here, and heaven hereafter.

The struggle goes on. The boy is wanted, but he must choose. He must decide his own course. Motives are mighty, but the will is supreme. The high court of destiny is in every human soul. The scales tremble in the balance. It is a critical hour. The boy needs help. Give him a kind word. Give him a hand grasp. Give him sympathy. Give him prayer. Be "workers together with God" to save the boy. The prize is of infinite worth. The Saviour died for him. The Spirit pleads with him. The Father waits with expectant love for his loyal service. The angels watch with eager eyes the wavering contest. It is a life-and-death struggle. Help the boy! Help quickly! Help strongly! "Boy wanted!" Who will get him?

ELEPHANTS IN BATTLE.

Alexander was one of the first of the famous kings of history to tell of fighting against an elephant host. His invading army had reached the river Hydaspes, and as the warriors looked across they beheld the opposing army of King Porus, who had not only chariots and an enormous army, but "the huge creatures called elephants." These great animals, which stood on the farther river-bank shrieking and trumpeting, filled the soldiers of Alexander with terror and dismay.

The two armies watched each other for several days; then Alexander succeeded in crossing the river, and the two forces drew up to the line of battle. The Indian king placed his elephants in the front rank, one hundred feet apart, thinking in this way so to frighten the horses of the foe that the entire army would be put to flight. Between the elephants were foot-soldiers, and at the end of the line were large elephants bearing strong towers filled with armed men. King Porus himself was borne upon an elephant

of unusual height, probably as large as the famous "Jumbo."

When King Alexander, who was a very brave and valiant man, saw the orderly foe, he said: "At last I have met with danger worthy of the greatness of my soul." Evidently he had due respect for the elephant soldiers that opposed him.

Alexander moved his forces to the attack, and poured in a shower of arrows and spears. The elephants stood like a stone wall, trampling the foot-soldiers beneath their heavy feet, seizing them in their trunks, and delivering them to the soldiers on their backs, or tossing them high in the air.

The elephants were evidently the main hope of King Porus, and perceiving this, Alexander directed men armed with scythes and knives to attack them. These warriors chopped at the elephants' feet and tender trunks, until in terror the great creatures turned and began a stampede that was disastrous to the foot soldiers of their own side, for they trampled upon them in their flight, mowed them down like grain. Alexander followed close after the elephants upon his wounded charger, and finally the battle was lost to Porus because of the elephants themselves. King Porus, being wounded during the hurried retreat, desired to alight. The driver ordered his elephant to kneel, whereupon all the elephants, having been accustomed to obey in concert, did the same, and the soldiers of Alexander fell upon them and gained a complete victory.

It is said that elephants which survived this famous battle were revered for years by the Indians and honored as much as veterans of our wars. In an ancient book, the "Life of Apollonius of Tyana," he is said to have seen in a town in India an elephant which the people held in the greatest respect as having been owned by King Porus. It was perfumed with sweet essences and decked with garlands, while upon its tusks were rings of gold, inscribed with these words: "Alexander, son of Jupiter, dedicates Ajax to the sun." The elephant Ajax, according to Apollonius, was the old war elephant of Porus in his battle with Alexander, and has survived and lived in honorable idleness for three hundred and fifty years.

While Alexander defeated the elephant corps of Porus, he saw they were good fighters, and created the office of elephantarch, or chief of elephants; and afterward visiting monarchs found him surrounded by the largest elephants magnificently harnessed.—St. Nicholas.

BETTER THAN A NURSE.

A gentleman in southern Connecticut took, not long ago, a colly from the Lothian kennels at Stepney. The dog, after the fashion of its kind, soon made himself one of the family and assumed special responsibilities in connection with the youngest child, a girl three years of age.

It happened one day in November that the father was returning from a drive, and as he neared his house he noticed the dog in a pasture which was separated by a stone wall from the road. From behind this wall the colly would spring up, bark and then jump down again, constantly repeating it. Leaving his horse and going to the spot, he found his little girl seated on a stone, with the colly wagging his tail and keeping guard beside her.

In the light snow their path could be plainly seen, and as he traced it back, he saw where the little one had walked several times around an open well in the pasture. Very close to the brink were the prints of the baby shoes, but still closer, on the very edge of the well, were the tracks of the colly, who had evidently kept between her and the well. I need not tell you the feeling of the father as he saw the fidelity of the dumb creature walking between the child and what might otherwise have been a terrible death.—Our Dumb Animals.

"GOING TO BED" ETIQUETTE.

It is always a debatable point of etiquette whether hostess or guest make the first movement to go to bed, and thus break up the evening gathering. The guest may be overcome with fatigue from a day's journey, the host may be fidgeting under the strain of entertaining, and longing for the guest to show some signs by which he can gracefully and hospitably suggest "that it is growing late," yet neither quite like to appear, as they think, impolite. In fact, many visitors have suffered agonies in trying to be agreeable, while the host and hostess were doing their best to suppress their yawns and to "make conversation," until chance offered a solution of the difficulty. There is, however, but one rule to be followed in this relationship of host and hostess, and the hour of retirement. The host or hostess must always take the initiative and say an appropriate word as to the lateness of the hour and the desirability of going to bed.—Boston Beacon.

Life, like war, is a series of mistakes, and he is not the best Christian nor the best general who makes the fewest false steps. He is the best who wins the most splendid victories by the retrieval of mistakes.—F. W. Robertson.

TELLO D'ARPEY.

We want to tell the young readers of this paper something about one of the bravest and best boys in America. Tello d'Arpey, though only fourteen years old, is a true missionary and philanthropist, and has for several years conducted by himself the "Barefoot Mission" of New York city. He also publishes in the interest of his mission a bright little paper called the *Sunny Hour*. Some of our little friends may wish to read it. If so, they have only to send a dollar to Tello, at 18 West Fourteenth street, New York.

Some years ago Tello was saved from drowning. He was so grateful that he promised the Lord he would give his life in doing good. He thought what he should do to fulfill his promise. He saw thousands of barefoot boys and girls in New York, their feet bleeding, and cut by the ice in the streets. So he said, "I'll get all the cast-off shoes I can; have them repaired and put them on as many bare feet as I can." He went to work, but he found more bare feet than he could find cast-off shoes, and so he said, "I must have some money." Then it was that he began to print his little paper, the *Sunny Hour*. The first edition brought him six dollars, but a thief stole that. He was not discouraged, but went to work again. He now has a little room where he prints his paper and gathers together the shoes to be used in his work, cast-off ones and new ones also, for many rich people are now helping Tello in his good work. Besides shoes, he takes donations of clothes for the little homeless waifs about the city. Every Christmas he has a Christmas tree for the beggar children. They get shoes, coats, caps and pies on their Christmas tree. During three years, Tello has given away three thousand pairs of shoes and many coats, caps and pairs of trousers. It is not an unusual thing to hear a little gamin come into Tello's mission room and say: "Mister, can't I have a new coat?" or, "Is there a pair of shoes for a feller?" Tello is very happy in his work. He is keeping his vow to God.—Exchange.

A TRUE STORY.

"Papa, will you please give me fifty cents for my spring hat? Most all the academy girls have theirs." "No, May; I can't spare the money." The above request was persuasively made by a sixteen-year-old maiden as she was preparing for school one fine spring morning. The refusal came from the parent in a curt, indifferent tone.

The disappointed girl went to school. The father started for his place of business. On his way thither he met a friend, and, being hail fellow well met, he invited him into Mac's for a drink. As usual, there were others there, and the man that could not spare fifty cents for a hat treated the crowd.

Just then the saloon-keeper's daughter entered, and, going behind the bar, said, "Papa, I want fifty cents for my new spring hat." "All right," said the dealer; and taking up the half-dollar from the counter, he handed it over to the girl, who departed smiling.

May's father seemed dazed, walked out alone, and said to himself, "I had to bring my fifty cents here for the rum-seller's daughter to buy a hat with, after refusing it to my own. I'll never drink another drop. And he kept his pledge.—Philadelphia Methodist.

SOME PRONUNCIATIONS.

Here are some curious pronunciations (all of names in England), which we give for the benefit of the younger readers of the *METHODIST ADVOCATE*, but are commended to the older as well:

Abergavenny is pronounced Aber-genny. Beauchamp is pronounced Bee-cham. Brougham is pronounced Broom. Bulwer is pronounced Buller. Cholmondeley is pronounced Chum-ley. Cirencester is pronounced Sissister. Cockburn is pronounced Coburn. Grosvenor is pronounced Grosvonor. Hawarden is pronounced Harden. Holborn is pronounced Hobun. Knollys is pronounced Knowles. Wemyss is pronounced Weems. Taliaferro is pronounced Tolliver. Thames is pronounced Tems.

A POWERFUL IMAGINATION.

An amusing story is reported from a cathedral town on the coast of England. For many years half a dozen devout old ladies have been in the habit of going, in fine weather or in foul, to the early morning service in the cold minster. Recently it was decided to warm the church; and the old ladies, with one voice, protested against innovation. "We shall be suffocated," they declared. "We shall be carried out fainting." One morning, when they arrived for their devotions, they found half a dozen stoves set up in different nooks and corners of the cathedral. In the course of the service, therefore, three of the old ladies fainted. "We knew how it would be," they afterward said to the dean. But the dean confounded them by assuring them that the new stoves had never been lighted.

Household.

DAINTY DESSERTS.

One day, when expecting company, and having but little time to spend in the preparation of dessert, I hit upon the following, the result of which was all that could be desired. To a can of strawberries was added a half-cupful of water for each quart, and sufficient cornstarch dissolved in cold water to stiffen to the consistency of blancmange. Mold in cups previously dipped in cold water, and when cold, serve with whipped cream. The strawberries were home canned and very rich. The blancmange is very nice made of the juice only. The berries could be added to the cream or eaten as sauce.

Bring to a boil a quart of fresh, sweet milk. Add salt, sugar, and cornstarch to make just stiff enough to retain shape when molded and cool. Make a rich syrup of sugar and a very little water, in which simmer slowly nicely prepared pieplant until tender. When cold serve two large spoonfuls of the pieplant with each mold of blancmange, and a sauce of sweetened cream flavored with nutmeg.

A great variety of delicate and wholesome desserts can be prepared from different canned fruits, jellies, jams, etc., which will readily suggest themselves to the genius of an inventive housewife.

I cannot too highly recommend the use of cerealine as a nice and nutritious breakfast dish, or as the foundation of a delicious pudding. As a vegetable it is too insipid to find favor with many.

To two cupfuls of cerealine add boiling water to cover, and let it stand three minutes. Return it to the stove and cook it about four minutes; remove it from the fire and stir in sugar, salt, nutmeg and sufficient sweet cream to make it of the consistency of boiled custard. It is nice, either warm or cold.

To make cerealine pudding, cook as above, omit cream and nutmeg, flavor with lemon, add the yolks of two eggs, two whole ones, and enough milk to make as thick as pancake batter. Bake in a slow oven, and when done, spread on top a glass of currant jelly and on this a meringue of the whites of two eggs sweetened and flavored with lemon. Return it to the oven and brown.

The best of all Indian puddings is made as follows:

One quart of well-cooked cornmeal mush, three eggs, one coffee-cupful of New Orleans molasses, scant cupful of sugar, nutmeg and salt to taste, and sufficient milk for a thin batter. Bake or steam three hours. No sauce required.

For oatmeal blancmange wet two tablespoonfuls of oatmeal in cold water and stir into a scant quart of boiling milk. Salt to taste, pour into molds, and when cold eat with cream and sugar.—Housekeeper.

HINTS FOR HOUSEKEEPERS.

Fresh meat beginning to sour will sweeten if placed out of doors in the air over night.

One teaspoonful of ammonia to a teacup of water applied with a rag will clean silver or gold jewelry.

Kerosene will soften boots and shoes that have been hardened by water, and make them pliable as new.

Wetting the hair thoroughly once or twice a day with a solution of salt and water will keep it from falling out.

Clear boiling water will remove tea stains; pour the water through the stain and thus prevent its spreading.

Salt will curdle new milk; in preparing porridge, gravies, etc., salt should not be added until the dish is prepared.

Paint stains that are dry and old may be removed from cotton or woolen goods with chloroform. First cover the spot with olive oil or butter.

A teaspoonful of borax put in the last water in which clothes are rinsed will whiten them surprisingly. Pound the borax so it will dissolve easily.

CRISPED BREAD.

There were several slices of stale bread and some crusts. These were spread in a pan and put in a very hot oven for ten minutes. In that time they became brown and crisp, and were delicious with the hot chocolate. Broken rolls, crusts and slices of bread never go begging in our house. Sometimes they are made crisp in the manner described; sometimes dipped in cold water, spread in a pan and put in the hot oven for about ten minutes, when they are taken out, buttered, and served very hot; again, they are toasted, dipped in boiling water and buttered; and served very hot; or, if they are not used for luncheon, they are dried slowly in the warm oven, put into a canvas bag and pounded, are then sifted through the flour sieve, and bottled for use in breading. Sometimes in summer they are crisped in a moderately hot oven, and then crushed on a board with a rolling-pin, poured into a deep dish, and served with bowls of milk for luncheon, or on Sunday evenings for supper.—Good House-keeping.

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"THE ONLY GOOD THING IN ALL THE WORLD."

BY REV. DR. GEO. F. MAGOUN.

A real novelty in religious thought is always interesting to us all—more so to me, I confess, than at any previous period of my Christian studies. Whether it contains the true or the false (though more so, is it not, if it contains the new and the true?), or the partly true and the partly false, as is more common—it stimulates thought and the appetite for knowledge. The recent booklets on the "Greatest," "First," and "Best Things in the World" probably suggested the title of the novel publication before me—a fair volume of one hundred and sixty-seven pages from the prolific press of the *Open Court*, Chicago. The author is what New Englanders used to call "a character." A younger brother of our "Father Turner," Professor Jonathan B. Turner, long of Illinois College, he brings forth this fruit of thought at the age of eighty-six. "Father Turner" had enough of the unique in mind and character to give a fresh and piquant tang to all he said and did. This brother of his has much more, and great literary fertility. To him American farming owes the idea of agricultural colleges, for which he suffered violent assaults, even from farmers. He brought the Osage orange plant for hedge-growing to the prairies from the Osage river. He long ago advocated our late-born United States Agricultural Department. His many published writings include such subjects as the "Currency," "Mormonism in all Ages," "Christ's Creed," "Christ's Words." His later writings have been aimed at sects and creeds. The English Bishop of Chester has just pronounced "undenominationalism" the great imposition of our day—the offspring of an unhallowed alliance between bad logic and worse theology." That is just what the late President Sturtevant thought of denominationalism. He used to preach against it from Matt. xvi:19, maintaining that Peter's "keys" lend no authority to church articles or denominational confessions. Prof. Turner, who was long at Illinois College with Dr. Sturtevant, agreed with him.

But in "The Only Good Thing" and other publications, Prof. Turner goes far beyond this. He indicates the absolute word of Christ himself as "the only good thing," and where it is to be found. "The only book in the Bible," he says, "or now in the world," according to Scripture, "that even pretend to have any authority from Christ himself is the two simple narratives of Matthew and John, neither of which pretends to any other inspiration than the simple fact that they had seen and heard the Lord." As "Mark and Luke never saw or heard Christ," they have with him no authority at all, nor have the writers of the Acts, the New Testament Epistles, or the Apocalypse. Churches that recognize any inspiration in these "apostate," he affirms that "the world holds no scrap of proof to-day that any such idea as we attach to the words 'Bible' and 'Church' ever entered the mind of Christ, or, if so, he never uttered it. What he really thought of papacy and priesthods, of mere church words and orthodoxies, he very plainly tells us in Matthew xxiii, and indeed every where else." "Our Christ words were first heralded and given to the world as an eternal optimism of union in freedom. They were so overwhelmed and interpolated with church words as to be sunk into an eternal pessimism of despotism and sectarianism. It is our business to get out of that." "Take the proof-text of any creed in Christendom and simply underscore all the authorized Christ words it quotes, and you will see at once, if you reflect, that the Christ words are hitched on as mere tags to their ready-made bundles of church orthodoxies." "All other books are mere church words, collected, superimposed and endorsed by the Church alone; never by a single truly translated Christ word." "His wholly inimitable parables of the Prodigal Son and of the Good Samaritan, which could have originated from nothing but the Christ spirit or personal words, contradict nearly all the church as such as ever taught." "We do not need Moses or the prophets, nor Peter, nor Paul, and least of all the Pope and the Church, to help us out." Not even all of Matthew is "Christ word" to this writer; e. g., "that strange and self-evidently absurd 'Peter Rock Text,' in Matt. xvi." The Bible as a whole he calls "that miscellaneous pile of church words." Of course, the great body of Christian belief is rejected. "The very catch-words and fundamental ideas of our creeds, such as Trinity, atonement, penalty, pardon, eternal punishment, eternal death, eternal decree, predestination and reprobation, hell-fire, or some place of unmingled evil, heaven as a place of unmingled good, etc., are nowhere even alluded to in any true translation of our Christ words." Such phrases as "heathen apostasies of sect and creed," "conglomerated apostasies," "dogmatism of science or church," "our papal Church theories," "pessimism of the Church words," "the apostate, anti-Christ church word," "the cant and hypocrites of

mere dogmatic professions," "the huge straw piles of our papacies and orthodoxies," "Pope's Scripture canon, as presented in the creeds," "a blizzard snowstorm of despotisms and dogmas," "promiscuous piles of mere verbiage and dogmatism," show how wide his antagonism is to what exists in the Christian world. "Every Bible creed in Christendom is based on a flat contradiction of Matt. iv:5. Men are 'bedeviled by some theology.' 'Theology is everywhere and always heathen, inhuman, insolent, and verifiable by nothing that can exist.' As to one 'burning' religious question he says, 'Our Christ words give us no after-death or other-world theories'; 'real good and possible evil forever lie open in all worlds, alike to the free choice of all, despite of our dogmatism of the word 'probation,' a word never in, and never needed in, any decent Bible.' His opinion is that there is no need of any world in which is no evil and no results of moral action but natural consequences. 'A universe without both good and evil would not be fit for even a pig to live in.' Substitution, or atonement, as averting natural consequences alone (who holds this?) is pronounced a 'heathen theological trick.' I have given enough to show the spirit and the whole scope of the Book.

Said I, not truly, at the outset, that this is "a real novelty in religious thought." Its sincerity is as unquestionable as the sweep of its boldness. Nearly half a century ago, Professor Turner issued a small volume entitled, "The Kingdom of Heaven Against Hierarchies." It was pronounced "a strong argument in favor of Congregationalism." He has advanced in these years far beyond that. On its side of systematic or co-ordinated thought, he seems to class Congregationalism with hierarchies now. He would hardly agree with a leader of the new theology, that "all men that have to do with the kingdom of God know by a true instinct that theology underlies and determines service." (Dr. Munger in the *Christian Union*.) Professor Turner's instinct, or "consciousness," runs quite the other way! I have regarded Rev. J. R. Heard's "Old and New Theology" (London, 1885), as the extreme type of this thing. Dr. John Bascom's falls quite short of it. Dr. Lyman Abbott approaches it more nearly. But "The Only Good Thing in all the World" leaves them all far behind. Probably, even Archdeacon Farrar, who is quoted approvingly against future punishment, would recoil from Professor Turner's fundamental idea. He must, or else his continued ministry in one of the hierarchies convicts him of personal insincerity and untruth of character. "The Only Good Thing" one, who did not know the author, would expect to find to be holiness in perfect form—hardly "happiness, or means of happiness." (Dr. N. W. Taylor.) Even the higher criticism would hardly look to see the whole New Testament razed down to the two gospels of Matthew and John.

GRINNELL, Ia., January 6, 1892.

P. S.—In noting the ministerial contributions of Iowa to your cause, I had lost sight of Rev. I. W. Atherton (born in the old town of Bath, Me.), first pastor at Los Angeles and Riverside. It all came about from his disappearing once in the Presbyterian church.

A CHAPTER OF HISTORY.—II.

(Continued.)

Four years before the first martyrs, William Bradford had become a Puritan. He lived in Scrooby Manor, in Nottinghamshire county. As he became earnest in religious matters, and began to work for the spiritual edification of the Puritan Church at Scrooby, he, too, began to suffer persecution. This persecution soon drove him from Puritanism to Separatism. Nine years after Penn's death, these men at Scrooby became Separatists. A church was organized four years later, 1607; one division met at Bradford's house, and the other at Brewster's. These two men were to be the leaders of the Pilgrim fathers. The pastor was John Smyth, and his associate John Robinson. This organization, like the other churches in London, soon brought them into trouble. It became evident that they must leave their beloved country and go elsewhere if they would worship God according to the dictates of their own consciences. These men, like the others, were men of social position. Brewster owned the beautiful manor of Sandys. But they concluded to give up all these home advantages, and go into a strange land. Already the banished Johnson and others had gone to Amsterdam in Holland. It was the days of the Dutch Republic, and religious liberty prevailed there to a larger extent than in any other land. So, after much planning and many tears, it was decided to move the church from Scrooby to Holland; but they had much difficulty in getting out of England. An act to retain the subjects in England had been passed, and they were forbidden to leave. One effort was unsuccessful. The vessel in which they sailed was captured, the shipmaster having betrayed them, and brought them back to Scrooby. There was a large company of people, women and children as well as men.

Six months later they made another attempt; this time part of them were stranded. A small bark had been sent out by the ship, those in the bark being the women and children, the boat going into a small bay over night to relieve their sea-sickness; before the boat could be got off, the officers again overhauled them. The shipmaster, seeing it, put to sea with most of the men, leaving the women and children helpless—doing this to escape himself from the officers. This left them all in a terrible situation; for those carried out to sea had nothing for their voyage; the women and children fared better than they fared; for it seemed too cruel, even to those stern officers, to imprison a lot of women and children; and as they had no where to go, having sold all their possessions, they were permitted to proceed on their journey. The men had a dangerous voyage, being carried away nearly to Norway by contrary winds, but were finally saved, and at last landed in Holland. They were well received by the Dutch government; for a while they remained at Amsterdam. At Amsterdam a large church had been organized; but so many different people, coming from different places, with varying ideas, did not work well together.

Johnson, who was pastor, and another man named Ainsworth, did not get on together, and the church was torn by dissensions. So the Scrooby church resolved to move to Leyden; and after presenting a petition to the burghmaster of that city for permission, which was granted, they moved there May 1, 1609.

They had now become skilled artisans, and soon obtained employment sufficient for their support. John Robinson was chosen pastor of the new church. Great peace and comity prevailed now in the church. Robinson was a man not only of great learning, but also of deep spirituality. He lived in a house owned jointly by several of the more wealthy members, in which the services were held. This is a description of one of their meetings:

At the appointed hour the pastor "led the assembly in prayer and the giving of thanks." Then their voices were blended in one of the Old Testament psalms, translated by Henry Ainsworth, out of the Hebrew into English stanzas. Next came the "exercise of the Word—two or three chapters were read, with a brief explanation of their meaning." The pastor, in those years the only elder, taking some passage for a text, expounded and enforced it in a sermon. The truth held forth by the pastor might be further illustrated and applied sometimes by respectful questions on one point or another, sometimes by a word of testimony or of exhortation. Another psalm followed the "exercise of the Word." Then came the ministration of baptism, or the Lord's Supper. Nor was their worship ended without the contribution; for that act of sacrifice—each giving according to his ability and his readiness of mind to the support of the church and the relief of its poor—was necessary to the completeness of the service.

In those days the women of the church were appointed to office. It speaks of one woman, an elderly lady, who held the office of deaconess and sat in a prominent place in front of the youngsters, whom she much kept in awe by a birchen rod! It would seem that the children in those days were very much like the children now. John Robinson was a fine writer, and while in Leyden published many books, some of which have come down to us. The Separatists here, somewhat modified their views. Their intercourse with their Dutch neighbors broadened their minds; they became more liberal. Robinson said "that more light would break out from God's word." From Separatists they became Congregationalists. I think that in some ways they were superior to us. We need to go back to their primitive simplicity. There were absolutely no class distinctions in the early Pilgrim church; the rich, if there were any such, felt only the great obligation to help those who were poorer; only true worth was recognized as the criterion; all such outside circumstances as dress, position, handsome personal attractions were overlooked, and a man or woman judged alone by his or her character. Though their stay in Holland was peaceful and happy, they could not permanently abide there, the truce with the Spaniards would soon be ended, and war might break out any day. So it was decided to remove where they could have a permanent home. To go to America in those days was a terrible undertaking, fraught with a thousand dangers. The story of the *Mayflower* is too well known to repeat. I will not attempt it, but recommend to you all to read this book. Brewster and Bradford became leaders; Robinson was prevented by various reasons from going at all, and died in Holland. Several beautiful letters written by him to the Pilgrims in New England, are preserved. Whether we would give up all for our religious belief, as those, our ancestors did, we cannot tell until tried. Perhaps the church now has greater temptations to meet in its prosperity, than then in adversity. Certain is it, that prosperity has ruined, not alone individuals, but

churches and nations, who withstood poverty. So, we need to read of the Pilgrims, go back to their simplicity, be as earnest for righteousness as were they. Like them, we need to place truth as above riches, honor or power, and search, as they did, independently of aught else but God and our own consciences. Then, if we suffer for it, let us, like them, be ready to give up everything rather than the truth.

IOLA.

WASHINGTON LETTER.

The United States Senate has ratified the Brussels treaty for the repression of the African slave trade, and for other purposes, but it attached a very important proviso to the ratification in the shape of a resolution informing the other sixteen powers that signed, and have since ratified the treaty, "that the United States of America, having neither possessions nor protectorates in Africa, hereby disclaims any intention in ratifying this treaty to indicate any interest whatsoever in the possessions and protectorates established or claimed on that Continent by other powers, or any approval of the wisdom, expediency, or lawfulness thereof; and does not join in any expressions in the said general act, which might be construed as such a declaration or acknowledgment." In short, the United States only binds itself to support those clauses of the treaty aimed at the suppression of the slave trade, and the prohibition of the importation of spirituous liquors into certain portions of the Congo Free State.

It is usually a very difficult matter to arouse the moral sense of a large body of men like Congress or the State legislature. It is not opposition to moral reform that makes this so, but that deadly indifference, which is far more to be feared than the open opposition. For a long period of years that most deserving class, the inventors, have asked for legislation to prevent unscrupulous and dishonest persons from willfully infringing their patents, and it now looks as though something would be done by Congress, as a large number of members, including the chairman of the House Committee on Patents, have expressed themselves in favor of a bill making it a criminal offense to knowingly infringe a patent.

The closing text of those given out by the Evangelical Alliance for the week of prayer, which ended last Sunday, was: "And, lo, I am with you always, even unto the end of the world" (Matt. xxviii:20). Therefrom Rev. Dr. Bartlett preached a powerful and eloquent sermon to a large congregation, in which he urged home to his hearers the meaning of those memorable words uttered by Jesus Christ at the close of his earthly career.

The first regular Sunday afternoon meeting of the colored Y. M. C. A. was addressed by Professor W. B. Tunnell of Howard University, who took as the title of his talk, "Looked, Listened, Lusted, Lost;" which he said contained the history of every temptation from the beginning of the world. First, the tempted sees, then the overmastering inclination to act, followed by a fall. He exhorted his hearers to look only at things which are beautiful and elevating, and which have a tendency to make them purer and better men.

Mrs. Mary A. Livermore, whose good work is known wherever the prayers of good Christians ascend for the continued success of that noble organization, the Woman's Christian Temperance Association, of which she is an honored member, is in Washington. Her discourses on "True Nobility," and "The Battle of Life," drew large and attentive audiences.

The rumor that Chile was about to apologize to the United States has not been verified, and fears are now entertained that it has no substantial foundation. The situation is now regarded in Washington as very grave, and unless the government of Chile shall take some immediate steps towards satisfying the demands made by the United States government, it is feared that Congress will shortly declare war against that country. The feeling in Congress is daily growing more bitter against Chile. That this is an unfortunate state of affairs is true, but, like other disagreeable things, it has to be faced, and friends of peace can only hope that a just Providence may see fit to avert the great calamity of a war.

Another big batch of petitions in favor of Congress loaning the World's Fair \$5,000,000 only on condition that the Exposition be called on Sundays, has been presented to the Senate. Constant dripping of water wears away a stone; so, if these petitions keep pouring into Congress, that body may consider it judicious to hearken to the voice of those who believe in observing the Fourth Commandment, on account of their number and influence, if not because of their own personal beliefs.

WASHINGTON, D. C., Jan. 13th.

Faith draws the poison from every grief, takes the sting from every loss, and quenches the fire of every pain, and only faith can do it.—J. G. Holland.

Perfect charity is no mask for willful misconduct. Perfect charity will condone and extenuate wrong-doing, but never sanction it.—Divine Life.

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FROM PORTLAND, OREGON.

The annual meeting of the Oregon city church recently held shows a good degree of encouragement for Pastor Lucas in his work there. It may be summarized as follows: During 1891 there were 48 additions, 9 by letter and 39 on confession; dismissions, 8; making a net gain of 40. The total expenditures for the year were \$3,038, which includes \$654 paid on the church building pledges, \$800 for the new organ, and \$365 for the completion and furnishings of the two chapels for the branch churches at Mountain View and Park Place. The total benevolences were \$240, making a grand total of \$3,268 raised for all purposes. The Week of Prayer was observed as usual; also at the Mountain View branch. The Park Place branch has a Y. P. S. C. E. of 29 members, 16 active and 13 associate. The Sunday-school and Y. P. S. C. E. at Mountain View are doing excellent work. A special effort is being made to increase the interest in the home school, which bids fair to give most encouraging results.

It is learned from the Hoodview church, near Wilsonville, under date of January 18th, that special meetings were then being held there by Rev. J. M. and Mrs. Barber, with a good degree of interest, and prospects of developing into most encouraging results. The December meeting of the Woman's Missionary Society was held at the church. The men turned out and cut eight cords of wood for the church, and the women served a bountiful lunch. January 12th was observed by this Society as a day of prayer for missions and missionary work, and their faith was made a "living faith" by taking up a collection of \$4.35 for the work. The annual election of the church and Sunday-school was held on the second week in December, and was followed by a preparatory service on the next Sabbath thereafter. This is a good idea—that of a special prayer and preparatory service for all the church officers as they enter upon their duties. It is hoped that other churches will adopt the same plan. On January 17th Rev. J. M. Barber organized a Congregational Sunday-school at Wilsonville, three miles from the Hoodview church, with Mrs. John Rose as Superintendent.

The annual meeting of the East Portland church was well attended, and written reports from every department were presented. In general terms, the year was one of prosperity. There were additions to the church at every communion but one. The average attendance at every Sabbath service during the year was 100—larger than ever before. The benevolences, with the home expenditures, amount to \$3,200. The Y. P. S. C. E. is in a flourishing condition, and the Sunday-school has greatly increased in numbers, and now has a chorus choir and instruments. Mr. F. R. Cook was elected Superintendent for the coming year, and indications are that he will make an excellent record in this work. The Ladies' Aid Society was very active during the year, raised considerable money, and assisted poor families in a number of cases. Pastor Rominger made 606 pastoral calls, scarcely visiting more than once the families in Holladay's addition. At present there are twelve Congregational families in the vicinity of the church, whom it is hoped will soon unite. Electric lights have been ordered by the church, and will be put in at once. A reunion supper will be given in the near future. Last Wednesday evening the ladies gave a musical salad at the church. There was a large attendance, chairs having to be brought in to accommodate the audience. It was a success in every way.

Arrangements have been effected whereby Mr. John Fiske, the great American author and lecturer, will deliver a course of lectures in this city during the last week in April

and the first two weeks in May. Mr. Fiske will speak probably a dozen times. This result has been made possible through the liberality of a few of our wealthy citizens who have made the necessary advance subscription.

An important historical event occurs on May 11th, that being the hundredth anniversary of the discovery of the Columbia river by Captain Robert Gray of Massachusetts, commanding the ship *Columbia* and who was the first American seaman to carry the stars and stripes around the world. On May 12th last, the "Columbia River Centennial Celebration Society" was organized at Astoria, the call for that purpose being made by the Oregon Pioneer and Historical Society at that place. An Executive Committee was then chosen, and a good deal of quiet work has since been done, preliminary to the first centennial celebration upon this coast. Considerable difficulty has been found in securing an orator for the occasion, as upon that depended, so it seemed to the Executive Committee, much of the success of the undertaking. Believing that this discovery was decisive in settling the long debated "Oregon question," thereby rendering it of national importance, as it added a vast empire to the then existing domain of the United States, paving the way for the admission of at least five new States to the Union, the committees have sought to secure as the principal orator some person of national reputation. At last success has crowned their efforts, and now your correspondent takes great pleasure in announcing that Mr. John Fiske will deliver the leading oration on the occasion referred to. As the landing of the Pilgrim Fathers on Plymouth Rock marked the beginning of one of the most momentous epochs in the history of the human race, pregnant with issues of tremendous import to this nation, as subsequent events have proved, so the discovery of the Columbia river in 1792, by a navigator bearing our national colors, was an event, as the future history of the Pacific Coast will demonstrate, of well-nigh equal importance.

The First church of this city held its annual review meeting last Thursday evening, and it was full of interest. The subject was a summary of the reports: Membership, December 31, 1890, 311,890,449; additions in 1891—on profession, 35; by letter, 52; total 87, making the membership 536. Out of this number, 18 have been dismissed by letter, 3 have died and 7 have been dropped from the roll, leaving a net membership of 507—203 men and 304 women of whom 68 are absentees. The net gain of membership for three years has been 150. The Ladies' Aid Society now numbers 66 members, a gain of 9 during the year. In money and notes there is \$3,789.82 in the treasury, a gain of \$638 for the year.

The Young People's Society has an efficient active resident membership of 86; total membership, 108; average attendance, 75 to 100. The payment of dues has been abolished and the pledge system adopted. The results seem very satisfactory. The total disbursements have been \$215.80. The average receipts from pledges have been \$31 per month. Upon this society has rested the entire care of the Front-street mission school, Stephen G. Smith, Superintendent, the expenses of which for thirteen and a half months have been \$370.35. At this school, the enrollment is 78; average attendance, 57. A military company for the boys has been formed—the first of the kind in the State, I think, and the general spiritual condition of the school is improving.

The N-street mission in East Portland is about to be organized into a branch of the First church. There is no reasonable question as to its

future. Mr. Young, late General Secretary of the Y. M. C. A. at Albany, will take charge of the work. It is expected that \$800 will be raised to supply the financial needs of the branch, in addition to what may be raised in the neighborhood.

Professor H. A. Shorey, Rev. H. Wall, P. H. Raymond, and a number of others, have done a great deal to demonstrate the utility of this work. It is now proposed to move forward in force and possess the field.

Miss Rose Avery, the active and unusually efficient Sunday-school visitor, reports having made 505 calls, and added 23 names to the Sunday-school attendance. Figures are impotent to express the value of her services.

The missionary benevolences, as reported by Superintendent A. S. Frank, 75 persons contributing, amount to \$1,050. The growth of this fund has been as follows: in 1887 it was \$383; 1888, \$1,000 (one man, W. H. Holcomb, gave half of that sum); 1889, \$700; 1890, \$925.

The Sunday-school has an enrollment of 240; average attendance, 186. The King's Daughters and Helping Hand Societies among the young folks have done a good work during the year. The first has added \$43 to its treasury, and the latter, \$200. Each has its special foreign mission field to work for.

The Ladies' Missionary Society has been unusually active, and make a good report. Eight meetings were held, and \$217.25 added to their treasury. Mrs. Holbrook in Africa has been the recipient of \$170.

The true sum of the church benevolences, counting the amounts given to the Y. M. C. A., and to assist in the erection of other churches, will amount to at least \$3,100.

The work on the new church has been progressing very favorably during the last month, as the weather, for the most part, has been very favorable. Mrs. Frank M. Warren, Mrs. F. Eggert, and Mrs. M. C. George have been appointed a committee to assist in planning for the interior furnishing of the building.

The total expenses of the church proper were \$5,266.35; collections, \$5,122.94, leaving a deficit of \$143.25, which sum was quickly arranged for. In 1890 there was a balance on hand at close of year of \$15.50. Last year the expenses were somewhat heavier. Jan. 24, 1892. GEORGE H. HIMES.

SEATTLE LETTER.

BY REV. GEORGE H. LEE.

Seattle is at present awake among its charitable people, in the organization of an Association of Charities for the city. About 200 persons are now members at \$5 each for the first year, and permanent organization is to be effected at the Chamber of Commerce building to-night. It was the subject of some of the sermons preached here last Sunday.

Rev. W. W. Ferrier preached last Sunday at Brooklyn from (Gen. xxvi: 18)—"Isaac digged again the wells of water which he had digged in the days of Abraham, his father." Such good as entered lives of old from the wells of Sabbath observance, prayer and particularly family prayer, was set forth.

Besides the report of the sermon, the city *Post-Intelligencer* reported a "holder" sociable to be held at Brooklyn church Tuesday evening; also that forty of the Sunday-school scholars there have enrolled as members of the Boys and Girls' Home Missionary Army.

From Edgewater church came a good report of sermon by Brother M. P. Jones—the last of a series on temperance; subject, "Remedies for Intemperance." All who know Mr. Jones, will, of course, expect to hear that "the saving power of Christ" was duly presented; and so it was. It was a tribute to the Redeemer when the preacher pointed out the

Saviour as "far superior to all other remedies." The *Post-Intelligencer* reported that a social was to be given at Edgewater church Wednesday evening. It is by the Ladies' Aid Society—"a literary entertainment, followed by refreshments."

A week from next Sunday this church devotes to missionary subjects, Mr. Jones' sermon being thereon in the morning, and the Sunday-school concert in the evening.

Last Sunday night the local union of the Christian Endeavor Societies met at Plymouth church, and this time with the understanding that it was not by whole societies, but by delegates from the various societies, while all the prayer-meetings went on as usual. The other idea of the various societies giving up their prayer-meetings and going down town to a union meeting has been found to be not an unmitigated good.

At Plymouth, Rev. Wallace Nutting's morning sermon was on "Tempting God," and according to Mr. Nutting's plan this same subject was chosen as the theme of the Thursday night prayer-meeting. Friday night there was a social for the young people.

In last Sunday's *Plymouth Church Herald*, an "exhibit of the current expenses for 1891" was made—the columns of receipts and expenditures footing up \$6,022.68. This does not include the great matter of the church building now on hand.

The new church is very nearly finished, inside and out; but some delay has occurred in the securing of the seating for the building. It is probable that the congregation will not worship upstairs before the middle of March.

The sermon at Taylor church last Sunday morning was on "Christian Industriousness and its Foes" (Thess. iv: 7). In the evening, "Blessedness of Spiritual Manners" (Matt. v: 4); the second in a course of sermons on the beatitudes.

The season has come for "moving"; but how we hate to see some of those we have learned to love, pulling up their stakes, and folding their tents, to pitch them elsewhere.

Rev. C. E. Chase of Port Angeles closed the old year and opened the new with services, at which were used printed slips, having beautiful responsive readings on them. From the slip used January 3d, I quote: "The report of the Ladies' Aid Society shows that since organization forty regular meetings have been held, and entertainments given, realizing in all \$423.90. That Society started with fourteen, and now has forty members."

I hear Brother Chase was at Snohomish last Sunday; but, surely, he must have found a way there without going through Seattle.

The January meeting of the Puget Sound Congregational Club was held last Wednesday evening, January 20th, in the parlors of the First Church, Tacoma. I append the account as printed in the *Globe* the next morning:

An elaborate spread was served by the ladies of the church at 5:30 p. m., after which the President, Austin P. Burwell of Seattle, introduced the first speaker of the evening, Rev. Wallace Nutting of Seattle, who spoke upon the subject of the Louisiana lottery. He was followed by Rev. Dr. Cherington of Tacoma, pastor of the First Methodist church, who was the guest of the Club for the evening, who spoke on the same topic. The speeches were necessarily brief, Rev. Dr. Brown and other members excusing themselves, having engagements to attend the gospel temperance meetings.

The following new members were admitted: Mr. and Mrs. D. S. Johnston, Miss Libbie Johnston, and C. A. Broder of Tacoma; Rev. and Mrs. Wallace Nutting, Mr. and Mrs. Willis L. Ames, Mr. and Mrs. H. L. Sizer, Mr. and Mrs. Henry Binnian, Mr. and Mrs. Robert Abrams, Mr. and Mrs. Ira Bronson, and Mr. and Mrs. H. R. Hammond of Seattle.

A legislative committee was appointed, consisting of Everett Smith, Rev. Wallace Nutting, and Austin P. Burwell of Seattle.

A resolution of sympathy with the anti-lottery movement in Louisiana was passed.

Superintendent Greene was at Port Townsend last Sunday. The longer the people there see their pastor, Rev. Brother Cochrane, the more they like him, is their good word for it. The Sunday evening services are largely attended by young men. In the Sunday-school there is a Young People's class numbering over thirty; they have a lady teacher. The Portuguese Sunday-school is doing finely; a building is anxiously thought of, the sessions of the school now being held in a private house.

The Ladies' Aid Society of Port Townsend church has assumed the responsibility of the church's yearly payment of \$400 to the A. C. U. A two-room addition is needed to their church to accommodate the Sunday-schools. One room is to be 16x28 and the other 16x18. Mr. Greene reports about 175 Congregational Sunday-schools this year in this State.

Good news comes of the progress the Master is giving to the work of holding special meetings in Altanum. Now two weeks these meetings have

been held, and have been steadily gaining in interest and power from the beginning. Our brother, Rev. Jos. Wolfe, is now there helping pastor McConaughy. Many, including some who had almost hopelessly fallen away, have renewed their covenant. Last Sunday two new seekers after Christ came forward. How sweet such news from our churches is! The Lord make it many times more frequent.

Remember Monday, brethren, and drop me a postal (one of the new big ones), with telegraphic condensations, making a total of fifty words at least. Why none one such from each of our hundred churches? And you that print your church notices, send me one of them. Copy, please! Address: 226 Birch St., SEATTLE. January 23, 1892.

EDITORS PACIFIC—Dear Sirs: Since you published my report of November 2d last, I have received and re-mitted to American Home Missionary Society for amounts as below stated: From—

1891		
Nov. 10, Plymouth Cong'l Ch., S. F.	\$315 00	
" 12, " Ave., Oakland	7 75	
" 18, Rev. F. B. Perkins, San Lorenzo	10 00	
Dec. 7, Bethany Church, S. F.	25 00	
" 7, Woman's State H. M. Socy—To Constitute Life Members Mrs. M. L. F. Eastman, 516 Valencia St.; Mrs. Annie L. Miller, 1461 Grove St., Oakland	115 00	
" 30, Plymouth-Ave., Oakland	5 65	
1892		
Jan. 14, Cong'l Ch., Saratoga	\$14 25	
" Boys and Girls' Rally, \$21 20, to be counted on Life Membership, F. M. Farwell	35 45	
" 15, Bethany Church S. F.	30 00	
	\$543 85	
J. S. HUTCHINSON, Treas. C. H. M. S.		
Jan. 18, 1892.		

Mrs. Florence H. Learned and daughter of Kyoto, Japan, and Miss Pauline Root, M.D., of the Madura Mission, India, arrived in this city by steamer *Rio de Janeiro*, on Wednesday last. Mrs. Learned and daughter are at Mrs. Galen Fisher's, Oakland.

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Democrat's Monthly Magazine	2 00	3 00
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Christian at Work	3 00	4 00
Godey's Lady's Book	3 00	4 00
Public Opinion	8 00	4 50
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St. Nicholas	3 00	5 00
Wide Awake	2 50	4 50

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